

PJ 5213

.R6

1858

Copy 1

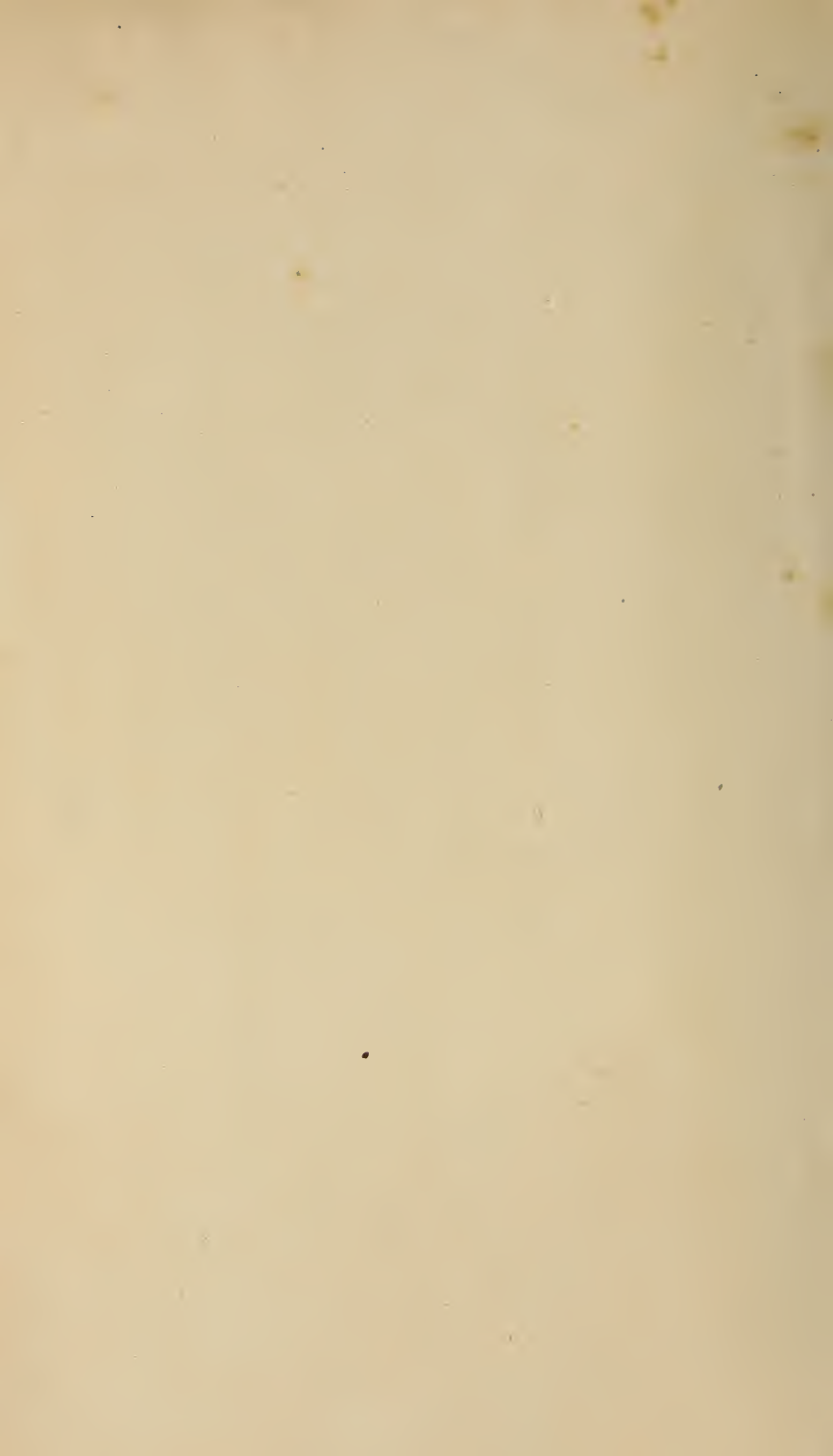
LIBRARY OF CONGRESS.

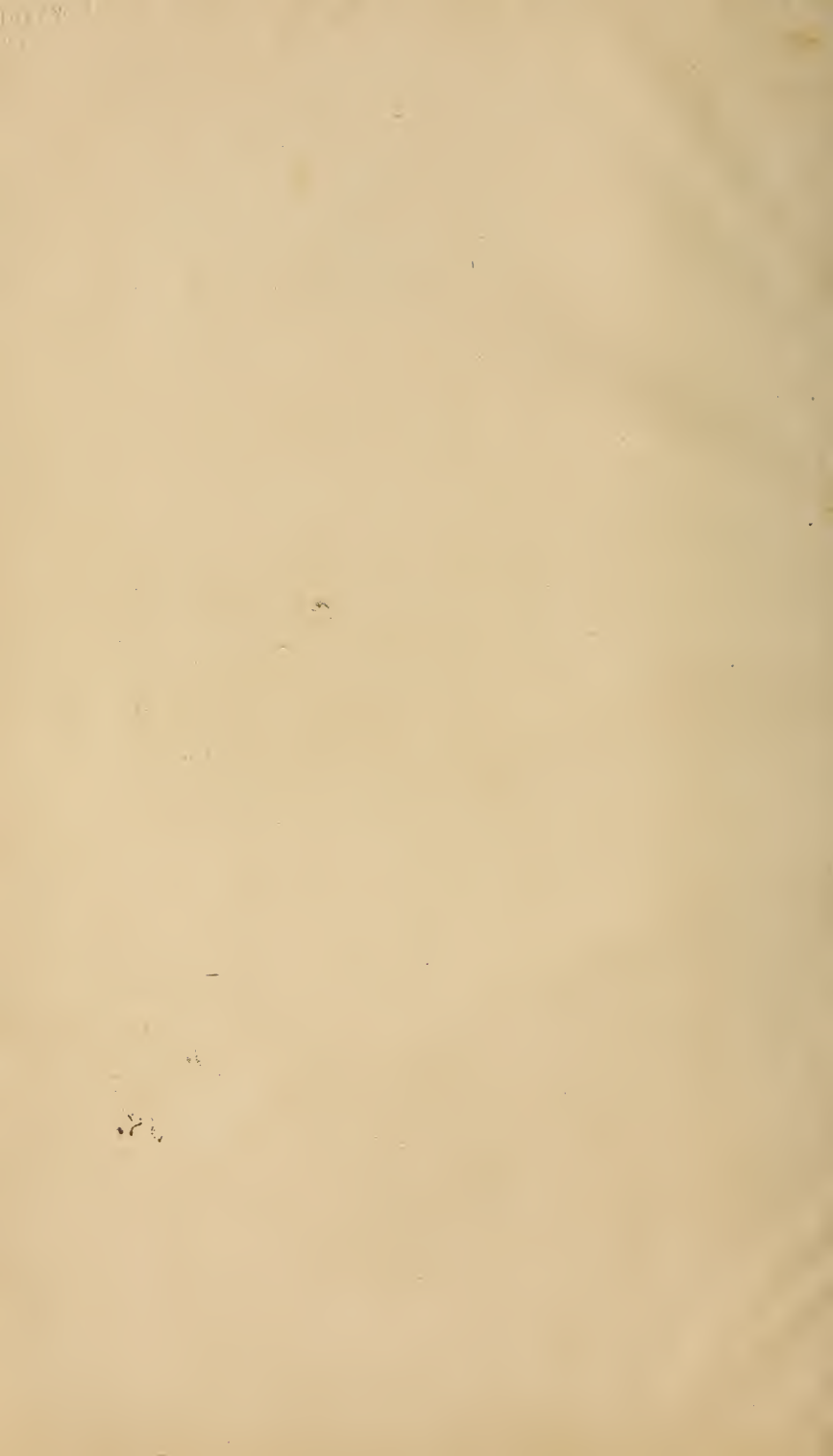
Chap. 43 PJ5213

No. 1057 P. 6
1858

UNITED STATES OF AMERICA.

61





143
A
M A N U A L

OF THE

CHALDEE LANGUAGE;

CONTAINING A

CHALDEE GRAMMAR,

CHIEFLY FROM THE GERMAN OF PROFESSOR G. B. WINER;

A

CHRESTOMATHY,

CONSISTING OF SELECTIONS FROM THE TARGUMS, AND INCLUDING NOTES ON THE
BIBLICAL CHALDEE; AND

A

VOCABULARY,

ADAPTED TO THE CHRESTOMATHY.

WITH

AN APPENDIX

ON THE RABBINIC AND SAMARITAN DIALECTS.

BY ELIAS [✓]RIGGS, D.D.

SECOND EDITION, REVISED.

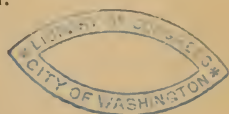


NEW YORK:

ANSON D. F. RANDOLPH, 683 BROADWAY.

LONDON: SAMPSON LOW & SON.

1858.



PJ 5213
R6
1858

ENTERED, according to Act of Congress, in the year 1858, by

ELIAS RIGGS,

In the Clerk's Office of the District Court of the United States for the Southern District of
New York.

JOHN F. TROW,

PRINTER, STEREOTYPY, AND ELECTROTYPY,
377 & 379 Broadway, New York.

CONTENTS.

PREFACE	5
INTRODUCTION. CHALDEE LANGUAGE AND LITERATURE	9

GRAMMAR.

	PAGE		PAGE
PART I.—ORTHOGRAPHY AND ORTHOEPEY.		Verbs defective, and mixed forms	
Consonants	17	—— Irregular, with suffix pronouns	49
Vowels	17	NOUNS; derivation	50
Daghesh	19	—— gender and number	51
Mappiq	20	—— states; emphatic	52
Accents	20	—— Declension	54
Tone-syllable	20	Dec. I.	54
Of reading unpointed text	21	Dec. II. III.	55
PART II.—ETYMOLOGY.		Dec. IV. V.	56
Derivation and inflection of words generally	22	Dec. VI. VII.	57
Mutations of consonants	23	Dec. VIII. IX.	58
Vowel changes	25	Irregular nouns	59
PRONOUNS; personal and possessive	27	ADJECTIVES	59
Suffix pronouns	28	Numerals	59
Demonstrative pronouns	29	PARTICLES; adverbs	60
Relative and interrogative	29	Prepositions	61
VERBS; derivation and inflection	30	Conjunctions	61
Conjugations	30	Interjections	62
Moods and tenses	32	PART III.—SYNTAX.	
Inflection of the Regular Verb	33	PRONOUNS; personal	63
Notes on the Par. of the Regular Verb	34	—— relative	64
Personal inflection of the participles	36	—— interrogative	64
Unfrequent Conjugations	37	—— reflexive, how designated	64
Quadriliteral Verbs	37	—— indefinite ———	64
Verbs with Gutturals	37	—— demonstrative ———	64
Regular Verbs with Suffix-pronouns	39	VERBS; use of the tenses	64
IRREGULAR VERBS	40	Peculiar mode of designating certain tenses	65
Verbs Pe Nun	41	Use of the Imperative	66
—— Ayin doubled	41	—— Infinitive	66
—— Pe Yodh	42	—— Participles	66
—— Pe Aleph	44	Optative mood	67
—— Ayin Vav and Ayin Yodh	44	Agreement of the verb with its subject	67
—— Lamedh Aleph	45	Impersonal verbs; how designated	67
—— doubly anomalous	47	Regimen of verbs	68
		Verbs used for adverbs	68

	PAGE		PAGE
Constructio praegnans	68	Adjectives; comparison of	71
Ellipsis	68	NUMERALS	71
NOUNS; designation of cases	69	PARTICLES; adverbs	72
Use of the cases	70	Negatives	72
——— plural	70	Interrogative particles	73
Repetition of nouns	70	PARADIGMS of verbs, nouns, &c.	74
ADJECTIVES	70		

CHRESTOMATHY.

PART I.—SELECT SENTENCES FROM THE TARGUM OF ONKELOS	92	VII. The praises of Jehovah, Ps. 8	112
PART II.—EXTRACTS FROM THE TARGUMS.		VIII. Parable of the vineyard, Isa. 5:1—7. Jonathan	112
I. History of the fall, Gen. 3. Onkelos	97	IX. Extract from Isaiah's prediction of the Messiah, Isa. 52:13—53:2. Jonathan	114
II. The same, Gen. 3. Pseudo-Jonathan	100	X. Aphorisms of Solomon, Prov. 10:1— 12. Targumist unknown	115
III. The same, Gen. 3. Jerusalem Targum	105	PART III.—NOTES ON THE BIBLICAL CHALDEE.	
IV. Story of a dispute between Cain and Abel, Gen. 4:8. Jerusalem Targum	108	I. Jeremiah 10:11	117
V. Marriage of Samson, Judg. 14. Jonathan	109	II. Daniel 2:4—7:28	118
VI. Prediction of Messiah's kingdom, Ps. 2. Author of the Targum uncertain	111	III. Ezra 4:8—6:18	122
VOCABULARY	123	IV. Ezra 7:12—23	122
APPENDIX A. Rabbinical Dialect	146		
“ B. Samaritan Dialect	151		

P R E F A C E.

THE first edition of this work was published in 1832. The preface to that edition, kindly furnished by my respected instructor, the Rev. Moses Stuart, then Professor of Biblical Literature in the Theological Seminary at Andover, so well sets forth the advantages of studying the Chaldee dialect, that I retain the principal portion of it here. Prof. Stuart says :

“ The study of the Chaldee language is worthy of commendation, on various grounds.

“ (1) A knowledge of it is highly important, in aiding the student more fully to understand the Hebrew. The basis of Hebrew, Chaldee, Syriac, Arabic, and Samaritan, is well known, by every good oriental scholar, to be one and the same. Hence it may be truly said, that he who has a solid and fundamental knowledge of the genius of one of these languages, possesses a real knowledge of them all. The meaning is, that the genius, structure, idiom, peculiarities of syntax, and a multitude of the words, are substantially the same in all; so that he who has acquired a radical acquaintance with any one of them, is prepared to make very rapid and easy progress in them all. The student who understands the Hebrew, has only to read through the pages of the Grammar in the following sheets, in order to be fully satisfied of the correctness of this statement. And if correct, then is it obvious, that in every step of his progress in the study of the Chaldee, he is gaining additional light and satisfaction and confirmation, in regard to the meaning, forms, and structure of the Hebrew. Who will say that the study of Greek, Latin, French (specially the Norman), and Saxon, does not cast light upon the English language? Indeed, how can it ever be radically understood, without some knowledge of these languages? But the Chaldee is much nearer to the Hebrew, than any of these languages to the English.

“ (2) The most important ancient helps extant, for illustrating the

meaning of Hebrew words, are in the Chaldee language. The two Targums of Onkelos and Jonathan (which extend over the most considerable portion of the Old Testament) are more to be depended on in difficult cases, than any other aid to which we can resort, in all the store-houses of antiquity. In all probability they are older than the Christian era (excepting a few later adscititious passages that have been mingled with them); and inasmuch as they are substantially of the same idiom with the Hebrew, so they often give us the exact shape, as well as meaning of the Hebrew, better than any or all other ancient versions. Let the attentive student note the use which Rosenmueller has, with so manifest advantage to his commentaries, often made of the Targums. We may reasonably have a confidence in such ancient Chaldee translators, that they, at least for the most part, rightly understood their original.

“(3) Several chapters in Ezra and Daniel, as exhibited in our Hebrew Bibles, are in the Chaldee language. The student, then, who designs to acquire the power of consulting *all* the original Scriptures, must make himself acquainted with the Chaldee language.

“(4) Whoever designs to pursue Talmudic and Rabbinic literature, or to be able to judge of quotations from the Talmud or the Rabbins, must have some acquaintance with the Chaldee. The Gemara of the Talmud is *Chaldaic* in its idiom; and so are nearly all of the older Rabbinical writings. All the works of this class are, indeed, of a corrupt dialect and mixed nature; but they all *Chaldaize*.

“(5) The Chaldee is a very easy conquest to the well-grounded Hebrew student. A few weeks devoted to it will enable him to read it with as much facility as he does the Hebrew. Buxtorf's *Lexicon Chald. Talmud. Rabbinicum*, is a complete store-house of these dialects, and is a book which may be procured for a trifle. It is an “*opus triginta annorum* ;” and truly a paragon in this species of lexicography. Every biblical student should possess it. A Polyglott Bible will present the student with all the Targums; and Buxtorf's *Biblia Rabbinica* will not only give these, but all the distinguished Rabbinic commentaries, such as those of Kimchi, Jarchi, Aben Ezra, etc.”

After some remarks respecting the publication of such a work as the Chaldee Manual in this country, he adds:

“As to the work itself, the plan and the execution are throughout such as I can commend. The grammar is brief; but quite copious enough for the student who is well versed in Hebrew. In the text, notes, and lexicon of the Chrestomathy, will be found all that is needful

in an *introduction* to the Chaldee language. With Buxtorf's Lexicon and the Targums, one can easily make his own way, after reading this Chrestomathy."

A second edition of Prof. Winer's Chaldee Grammar appeared at Leipzig in 1842, revised and considerably enlarged. This was translated into English by the Rev. Hor. B. Hackett, D.D., Professor of Bibl. Lit. in Newton Theol. Institution, and published at Andover in 1845.

Revisiting my native land, after an absence of twenty-four years in the foreign missionary service in Greece and Turkey, it seemed to me due to the cause of Biblical literature that I should revise and re-edit the Chaldee Manual. This, with the full concurrence and approbation of Prof. Hackett, I have undertaken, availing myself of whatever seemed to be improvements in Prof. Winer's second edition, and incorporating numerous manuscript notes of my own. To the brief view of the Rabbinic dialect in the Appendix has been added a similar view of the Samaritan. The former is a Chaldaizing Hebrew, the latter a Hebraizing Chaldee.

I trust it will be found that the work has been decidedly enhanced in value, although somewhat diminished in size, by the omission from the Chrestomathy of the text of the Biblical Chaldee. The notes are preserved, and in the first edition the text also was printed for convenience of reference; but as every student has it already in his Hebrew Bible, it was thought that his interest would be best consulted by omitting it here, and thus diminishing the size of the book, and consequently its price.

This edition will be issued simultaneously in this country and in Great Britain. It is offered to the lovers of biblical and oriental study in both countries, with a prayer to the Author of the Scriptures, that He would condescend to employ it as a means of furthering in these highly favored lands the critical study of the Sacred Volume.

ELIAS RIGGS.

NEW YORK, January, 1858.

IN the tables of pronouns and numerals, and generally in the grammar, *unusual forms* are included in parentheses.

In references to the Scriptures, where the name of the Targum is not given, that of Onkelos is to be understood, when the passages cited are from the Pentateuch, and that of Jonathan, when they are taken from the prophets.

Distinct meanings of words are separated, in the vocabulary, by semicolons. Where two or more words are employed to express or illustrate the same definition, they are separated by commas.

INTRODUCTION.

CHALDEE LANGUAGE AND LITERATURE.



THE Aramean, one of the three grand divisions* of the Shemitish or Oriental languages, comprises two principal subdivisions; viz. the Syriac, sometimes called, by way of distinction, *West Aramean*, and the Chaldee, or *East Aramean*. The appropriate region of the latter was the province of Babylonia, between the Euphrates and Tigris, the original inhabitants of which (related in respect of their origin to the Hebrews and Syrians, and who should not be confounded with the *Chaldeans*, a tribe which occupied that region much later) cultivated this language as a distinct dialect, and communicated it to the Jews during the Babylonian exile.

The *Chaldeans* [Χαλδαῖοι, כַּלְדָּיִים] originated, as is evident from a comparison of the statements of Greek authors, (particularly Xenophon,) with those of the Bible, in the mountains of Armenia. Partly overcome by the Assyrians, they removed to the plains of Mesopotamia, and especially of Babylonia, in the seventh century B. C. They afterwards not only gained their own independence, but rose to universal dominion on the ruins of the great Assyrian Monarchy. The name *Babylonians* (Ezra 4 : 9) we apply, on the other hand, to the original inhabitants of Babylonia, who were of a Shemitish (Aramean) stock. To them belonged the language of which we are treating; and it may therefore not inappropriately

* Aramean, Hebrew, and Arabic.

be termed Babylonish. For, that the *Chaldeans* did not speak the same language as the descendants of Abraham who settled in Palestine did, nor even a kindred dialect, is clear from the Chaldaic names of gods, kings, and offices, which appear in the Old Testament after the time of Nebuchadnezzar, and which are connected with the Medo-Persian language, (see Gesenius' *Geschichte der Hebr. Sprach.* p. 62 seq.), but which admit no adequate explanation from the Shemitish dialects.

The appellation *Aramean* (language) is derived from 2 Kings 18 : 26, Isa. 36 : 11, Ez. 4 : 7, and Daniel 2 : 4. In the first two passages the name אַרְמֵיָה is applied to the dialect through which the Assyrian and Chaldean officers made themselves understood in conversation with Hebrews [Jews]; i. e. the universal language of the inhabitants of the Assyrian [Chaldean] kingdom *on this side* the Tigris. See Gesenius Com. zu Jes. Vol. I. p. 956 seq. In the last case, on the other hand, the Chaldean magians address Nebuchadnezzar in *Aramean*; which is indeed remarkable. It is manifest however that the same dialect is meant from the sequel, in which the speech of the magians is inserted in the Chaldee dialect, now so called. In the Greek and Latin languages the term *Aramean* is not wholly wanting, (comp. Strabo I. p. 212. ed. Siebenkees,) although *Syriac* is very extensively used in respect to Syria, Mesopotamia, and Babylonia, and specially of the *languages* of these countries. Comp. Xen. Cyrop. 7, 5. 31. Jerome on Dan. 2 : 4. Strabo II. p. 58.—On the name applied to the Chaldee by the Talmudists, see Lightfoot Hor. Heb. on John 4 : 2, and below No. 2.

Chaldaic, [כַּלְדַּיִם] in the Old Testament, signifies the language of the inhabitants of Chaldea proper, which, according to Dan. 1 : 4, was the court-language under Nebuchadnezzar. On the other hand, Philo uses Χαλδαῖστί of the Babylonian also, and even of the *ancient Hebrew*.

To what extent the Babyloneo-Aramean was cultivated, as a separate dialect, and whether it ever became the language of books, history does not inform us. That it continued in Babylonia, in connection with the proper Chaldee, as the language of ordinary intercourse, is evident, partly from the above-quoted Scripture passages and from several passages in Xenophon's *Cyropaedia*, but especially from the well known circumstance, that the exiled Jews found the Babylonish, as a *living* language, in the provinces to which they were carried. It appears also, from the remains of the *Pehlvi dialect*, that the Babylonish produced a very great influence upon the ancient language of the Chaldeans, (i. e. the Median.) See Gesenius Com. über Jes. Vol. I. p. 947.

2. By means of the Jews the Chaldee was transplanted into Palestine, where it became the vernacular tongue, and was employed by them, as it had been in Babylonia, as the language of books. Though the Aramean as spoken by Jews partook somewhat of the Hebrew char-

acter, no entire or very important corruption of it took place; and to this circumstance alone the Babylonians are indebted for the survival, or at least the partial preservation, of their language, which, even in the mother country, has, since the spread of Islamism, become extinct.

The Jews however did not, *immediately* after their return, adopt the Chaldee exclusively. It was not until the time of the Maccabees, that this language completely displaced the Old Hebrew, as Gesenius has demonstrated. *Gesch. d. Heb. Spr.* p. 44. Concerning the Chaldee as the language of books among the Jews, see No. 3. It is clear from Ezra 4: 7, 8. that it was also the government-language of the western provinces of the Persian empire. The Samaritans also spoke a dialect very nearly resembling the Chaldee.

In later times, the name *Hebrew* (ἑβραΐς, ἑβραΐς διάλεκτος, γλῶσσα τῶν ἑβραίων, ἑβραϊστί), was transferred to the Babylonish dialect; comp. Prol. to Sirach, John 5: 2, 19: 13. Acts 21: 40, 22: 2, 26: 14. Rev. 9: 11, 16: 16. Jerome Prol. to 1 Macc. It was even called πᾶτριος γλῶσσα, φωνή. 2 Mac. 13: 37. Joseph. Jewish War, Pref. § 1. The Talmudists, on the other hand, call the Chaldee, in distinction from the Old Hebrew, לְשׁוֹן הַחֵדָּהּ. See Lightfoot on John 5: 2. Also סורסי [Syriac] Baba Kama fol. 83, 1. Sot. 49. 2. Pesach. 61. 1. Compare C. H. Zeibich de lingua Jud. Heb. tempore Christi. Viteb. 1741. The name *Chaldaic* did not, however, become totally obsolete. We find it again in Jerome. Prol. ad Tob., Judith.

It is plain, from the nature of the case, that the Babylonish language would, as spoken and written by Jews, i. e. by those who inhabited Palestine, receive something of the Hebrew character. That such was the fact will be more particularly shown below, No. 3. Still the assertion is incorrect, that the Chaldee which we have, (and which has come to us only through the Jews,) has been extraordinarily corrupted by them, or is a mixture of Hebrew with pure Babylonian. See Michaelis Abh. v. d. Syr. Spr. 36 seq. Wahl Geschichte d. morg. Sprachen. § 78 seq. Meyer Hermeneut. d. A. T. vol. I. p. 266. Comp. Jahn, Einleitung in das A. T. I. 248, 284. For, from a comparison of the Chaldee (as it is found in the old Targums, for example) with the Syriac, which we learn from native Syrian authors, it is evident that the Chaldee has all the most important peculiarities of grammatical form and syntactical construction, as well as the greatest part of its stock of words—*copia verborum*, in common with the Syriac. Its prominent features are those of an *Aramean* dialect. On the other hand, those traits in which the Chaldee differs from the Syriac and agrees with the Hebrew, are few; and those few relate mostly to orthography and punctuation. See No. 4. But why may not all this be regarded as dialectic difference? As widely as the Aramean was extended.

it was natural that, like other languages extensively in use, it should split up into different dialects. The Hebrew and Phenician, notwithstanding their original relation and vicinity, exhibit variations of this kind. Besides, it would be difficult, on the other supposition, to say why the Jews varied from the Aramean character in so few points, and those such as differed from the Hebrew not more than others which they have left untouched: why for example, they said *רִקְטָל* instead of *רִקְטָלָא*, *מִקְטָלָא* instead of *מִקְטָלָא*, which certainly did not savor more of foreign idiom than *מִלְכִּין* for *מִלְכִּים*, *רִימָא* for *רִימִים*, or *מִקְטָל* for *קִטּוֹל*.

The periods of Persian and Grecian supremacy introduced some Persian and Greek words into the Babylonish (though less than into the Syriac); whence even the Targum of Onkelos is not free from Greek words. But the Saracen dominion, which commenced with the invasion of Babylonia by the hosts of the Kaliphs, A. D. 640, soon swept away the ancient language of the country, so that at the present day scarce a relic of it exists in the East.

Note 1. There is a modern *Syriac* dialect spoken by the Nestorians on the plain of Oroomiah and in the mountains of Koordistan. See Smith and Dwight's *Researches in Armenia*, vol. II. p. 212, and Perkins' *Residence in Persia*, p. 11. The language of the Jews in the same region closely resembles this. So do those remains of Aramean which are found farther south in Mesopotamia. The fact that these remains have sometimes been called Chaldee, has perhaps arisen from the circumstance that a portion of the nominal Christians among whom they are found (viz., those who acknowledge the authority of the see of Rome) have been designated as the Chaldean church; or, perhaps, from the fact that these Christians reside in the region of the ancient Chaldea. Niebuhr, speaking of these remains, (*Reisebeschreibung*, vol. II. p. 352,) calls them indifferently Chaldee or Syriac. The subject is worthy of further investigation.

Note 2. Other Aramean dialects are, the *Samaritan*, preserved in a translation of the Pentateuch and a few hymns; the *Zabian*, in the books of the Zabians or Christians of St. John; and the *Palmyrene*, only in inscriptions. The first of these is more nearly related to Chaldee, and the others to Syriac.

3. The principal remains of the Chaldee dialect in our possession are the following. (1) In the canonical books, Ezra 4:8—6:18, 7:12—26. Daniel 2:4—7:28, Jerem. 10:11. (2) A class of translations and paraphrases of the books of the O. Test. [Targums] which have originated in different ages, and which exhibit very considerable varieties of linguistic and exegetical character.

Note 1. In respect to linguistic character, with which alone we are at present concerned, these remains of the Babylonish dialect may be divided into three classes. The purest Chaldee (i. e. the freest from Hebraism) appears in the *Targum of Onkelos* on the Pentateuch. Similar to this in respect to words, orthography, and grammatical construction, but somewhat inferior, is the *Biblical Chaldee*, which is interspersed throughout with Hebrew peculiarities; e. g. the substitution of ח for א whether quiescent or not, the Plural termination ים, the Dual form, the conj. Hophal. Finally, the *remaining Targums* are composed in a language, not only abounding in foreign words, but exhibiting many peculiar forms, (e. g. *Hiphil* אִקְרִים from קָרָא, בּ preformative of the Infin. Paël, Ithpeël, and Ithpaäl,) part of which resemble the Syriac or Rabbinic, (as ב prefixed to the 3d p. Fut. and the syllable נָ prefixed in Passives,) and part arise from contractions, (as in the numerals.) These peculiarities have been noticed, though inadequately, by Eichhorn (Einl. ins A. T. II. 6 seq. 90 seq.) They deserve indeed to be collected into a separate treatise. In the sequel the later Chaldee will constantly be distinguished from the earlier.

Note 2. The language of the Talmud is commonly termed *Chaldee*. The Mishna and the Gemara are however very different. The former is written in a dialect nearly resembling the Hebrew, and is only disfigured by some Chaldee forms; the style of the Gemara exhibits the fundamental characteristics of Chaldee, both in respect to the roots of words and their grammatical conformation—still it is to be regarded, especially the Jerusalem Gemara, as a *very corrupt* Chaldee. Its grammar needs therefore to be treated separately. See J. E. Faber Ann. z. Erlernung des Talmud. und Rabbin. Gött. 1770.

Note 3. The Syrochaldaic originals of several of the Apocryphal books [those which were written in Palestine] are lost. See Jerome Prol. ad Tob., Judith, 1 Macc. and the Intrr. of Eichhorn, Bertholdt, and De Wette. Josephus also wrote his work on the Jewish War in the Syrochaldaic language, (Jewish War, Preface § 1.)

4. The Chaldee with which we are now concerned sustains, as is apparent from the slightest observation, a near relation to the Syriac, and shares with that dialect all its essential peculiarities, both in respect to the forms of words and their themes, but differs from it in details sufficiently to claim separate individuality as a dialect. These variations concern rather the grammatical forms than the themes of words, and especially punctuation, in which the Chaldee nearly accords with the old Phenician and Hebrew.

Note 1. On the connection of Chaldee with Syriac, see Michaelis Abhandl. von der syr. Sprache, pp. 12 seq.

Note 2. A full consideration of Chaldee *ground-forms* would be out of place here. I shall only notice the change of letters for others of somewhat different sounds, in such words as the Chaldee has in common with the Hebrew. In consequence of that flat pronunciation which characterises the Aramean dialects, we frequently find ר and ה substituted for the Hebrew ו and ש; e. g. דָּבַח to offer (sacrifices), דָּהַב gold, דָּרַע seed, דָּבַר to break in pieces, דָּהַר an ox; and ט for צ, as טֹהַר a rock, טָעַת counsel. Besides these, א is used almost constantly instead of ה final, צ is sometimes changed into ע, as אָרַע [אַרְעָ]. (On the cause of this change, compare Gesenius Heb. Lex. letter ע); נ into ל, as אִלְמָלָא a widow. Finally, it is scarcely necessary to remark, that letters of the same organ may be interchanged; e. g. כְּבָרִית [Heb. קְבִירִית] brimstone, קוֹבַע [Heb. כְּוָבַע] a helmet, תָּזַח [Heb. תָּזַח] to wander.

Note 3. In respect to *grammatical forms*, the Chaldee shares the following peculiarities in common with the Syriac.

(1) The same forms of words are pronounced with fewer vowels than in Hebrew, so that the consonants predominate in grammatical formations; as, קָטַל, מָלַךְ, קָטַל.

(2) The *emphatic state* (of nouns) equivalent to the article in Hebrew and Arabic.

(3) The use of ה as a sign of the Genitive case; also as a Relative Pronoun; and the formation of Possessive Pronouns from הִיל and suffixes, as הִילִי mine, הִילְךָ thine.

(4) ל as a mark of the Accusative.

(5) The termination ין— for the plural of masculines.

(6) Distinction of genders in the 3d p. plur. Pret. of verbs.

(7) The formation of Passives by prefixing the syllable אָה.

(8) The formation of the third conjugation like אָתַל.

(9) Imperatives Passive.

(10) Two participles in the Actives of the second and third Conj.

(11) The use of the participles with pronouns for a separate tense.

(12) The preference of א to ה as a termination of words; e. g. מְלָכָא a queen, and the consequent confusion of verbs לָא and לָה.

(13) The use of pleonastic suffixes before the Genitive.

(14) The use of the 3d p. pl. of Actives in a Passive sense.

Note 4. Peculiarities of the Chaldee, in which it differs from the Syriac, and in some of them more nearly resembles the Hebrew. (1) Preference of the clearer-sounding vowels. Thus א is often substituted for the Heb. and Syr. o; e. g. בָּהַב, Syr. בָּחַב, Syr. בָּחַב; עָלַם, Heb. עוֹלַם; אָנַשׁ, Heb. אָנַשׁ; קָל, Heb. קוֹל; קָרָא, Syr. מָן; the plural termination of feminines ין instead of Syr. י. So the Chaldee often has ו where ו occurs in Syriac, e. g. כָּל, כָּל; and — for the Syr. —; e. g. תְּקַטֵּל, Syr. תְּקַטֵּל.—(2) Avoiding diphthongs; compare יוֹמָא with

ܡܡܢܐ, ܡܠܟܐ const. st. with ܡܠܟܐ, ܡܠܟܐ with ܡܠܟܐ, ܡܠܟܐ with ܡܠܟܐ; also otiant letters; compare ܡܠܟܐ my king with ܡܠܟܐ, ܡܠܟܐ with ܡܠܟܐ, ܡܠܟܐ with ܡܠܟܐ.—(3) The possibility of doubling letters not guttural; as ܡܠܟܐ, ܡܠܟܐ.—(4) The tone regularly on the ultimate; ܡܠܟܐ, ܡܠܟܐ.—(5) The formation of the Inf. except in Peal without the prefix ܡ, &c.—In respect to orthography, it may be remarked here that the *scriptio plena*, or full mode of writing quiescents, is decidedly prevalent in Chaldee.

THE FOLLOWING ARE THE PRINCIPAL HELPS TO THE STUDY OF CHALDEE.

I. LEXICONS.

J. Buxtorfii († 1629) *Lexicon Chaldaico-Talmudico-Rabbinicum*. Basil. 1640. fol.

Edm. Castelli *Lexicon Heptaglotton*. London, 1669. fol. (This work contains a complete Chaldee Vocabulary.)

M. J. Landau, Rabb. Aram. Deutsch. *Wörterbuch zur Kenntniss des Talmud, der Targum. u. s. w.* Prag. 1819.

II. GRAMMARS.

(a) Of the Shemitish dialects generally, or at least of the Aramean dialects.

J. Buxtorf. *Gram. Chald. et Syr.* Basil. (1615) 1650. 8vo.

Lud. de Dieu († 1642.) *Grammatica Ling. Orient. Heb. Chald. et Syr. inter se collatarum*. Lugd. Bat. 1628. 4to. Frcf. a. M. 1683. 4to.

J. H. Hottinger († 1667) *Gramm. quatuor linguar. Heb. Ch. Syr. et Arab. Tigur.* 1649. 4to. Heidelb. 1658.

Andr. Sennert († 1689) *Hypotyposis harmonica ling. Or. Chald. Syr. et Arab. cum matre Heb. Viteb.* 1653. 4to.

Car. Schaaf († 1729) *Opus Aram. complec. Gram. Chald. Syr. &c.* L. Bat. 1686. 8vo.

Ign. Fessler *Instt. Ling. Orient. Heb. Ch. Syr. et Arab.* Vratisl. 1787, 1789. 2 vols. 8vo.

J. Gottfr. Hasse († 1806) *Prakt. Handb. der aram. Sprache.* Iena 1791. 8vo.

J. Jahn († 1817) *Aram. oder chald. u. syr. Sprachlehre.* Wien 1793. 8vo.—*Elementa Aram. s. Ch. et Syr. ling. lat. reddita et accessionibus aucta ab Andr. Oberleitner, Vindob.* 1820. 8vo.

J. S. Vater, *Handbuch der hebr. syr. ch. und arab. Gramm., Leipzig, (1802) 1817.* 8vo.

† The obelisk designates, throughout this list, the year of an author's decease.

(b) Of the Chaldee language only.

Chph. Cellarii († 1707) *Chaldaismus sive Grammatica nova Linguae Chaldaicae*. Cizae. 1685. 4to.

Henr. Opitii († 1712) *Chaldaismus targ. talm. rabb. Hebraismo harmonicus*. Kil. 1696. 4to.

J. Dav. Michaelis († 1791) *Grammatica Chald.* Goett. 1771. 8vo.

Wilh. Fr. Hezel *Anweis. zum Chald. bei Ermangelung alles mündl. Unterrichts*, Lemgo. 1787. 8vo.

N. W. Schröder († 1798) *Instt. ad fundam.—Chaldaismi bibl. brevissime concinnata* (1787) ed. 2. aucta et emend. Ulm. 1810. 8vo. (a proper appendix to the Hebrew grammar of this author. See Eichhorn's *Bibl.* VIII. 694.)

F. Nolan, *An Introduction to Ch. Grammar*. Lond. 1821. 12mo.

W. Harris, *Elements of the Chaldee language*, Lond. 1822, 24 pp. 8vo. (republished at N. York.)

Jul. Fürst, *Lehrgebäude der Aramäischen Idiome in Bezug auf die indogerman. sprachen.* (1 Thl. Formenlehre der Chald. Grammatik.) Leipzig, 1835. 8vo.

G. B. Winer, *Grammatik des biblischen und targumischen Chaldaismus*, Leipz. 1824, and 2d ed. 1842. 8vo. (the basis of this work.)

III. CHRESTOMATHIES AND READERS.

Geneseos ex Onkelosi paraphr. Chald. quatuor priora capita unà cum Dan. c. 2. Chald. Ed. W. Fr. Hezel. Lemgo, 1788. 8vo.

Geo. Lor. Bauer († 1806.) *Chrest. e paraphras. Chald. et Talmude delecta* c. nott. et ind. Nürnberg. 1792. 8vo. (See Eichhorn's *Bibl.* IV. 895 seq.)

J. Jahn, *Ch. Chrestomathie grösstentheils aus Handschriften*. Wien, 1800. 8vo. (without a vocabulary.)

H. Adolf. Grimm († 1813.) *Chald. Chrestomathie mit einem vollständigen Glossar*. Lemgo. 1801. 8vo.

G. B. Winer, *Chal. Lesebuch, aus den Targ. d. a. T. ausgewählt*, Leipz. 1825. 8vo.

The Hebrew Lexicons generally contain also the Chaldee words which occur in Daniel and Ezra. The older Hebrew Grammars, (compare those of Altling and Danz,) contained also brief instructions for Chaldee.

CHALDEE GRAMMAR.

PART I.

ORTHOGRAPHY AND ORTHOEPEY.

§ 1. *Consonants.*

THE Chaldee is written with the same characters as are employed in Hebrew; and, so far as we can trace its ancient history, was never expressed by any others. Indeed the square character, now termed *Hebrew* by way of distinction, appears to have belonged originally to the Chaldeans, (Babylonians,) and to have taken the place of the old Hebrew character among the Jews in the age succeeding the Babylonish exile.

The most ancient Phœnician, the Samaritan and the Hebrew coin-letter alphabets are essentially the same. The letters of the Palmyrene inscriptions, (the oldest of which date back to the first century after Christ,) much more resemble the square character. So do the letters of the Egyptian Aramean inscriptions, which are still more ancient. See Gesenius' *Geschichte der Hebr. Sprache und Schrift.* pp. 140 seq. Wood's *Ruins of Palmyra*, (the plates,) and Kopp's *Bilder und Schriften*, II. 245 seq.

§ 2. *Punctuation.*

1. The vowel-points, which are employed in Hebrew, have been transferred to the Chaldee, and appear in many manuscripts, and most editions of the Chaldee text. Since

it is evident that these points are the work of the Jews, and were invented several centuries after Christ, it is plain that the Chaldee must originally have been written without vowel-points. Thus the Palmyrene inscriptions exhibit no vowel-marks. But the letters י ו א [*matres lectionis*] were earlier employed, in doubtful cases, as a guide in reading.

The last-mentioned fact is clear from such orthographical phenomena as הוּכְמָא, בְּלִשְׁאָר, מְלָאךְ, Dan. 2: 35, etc. and from the abundant use of the *scriptio plena* throughout.

2. The transfer of the Hebrew vowel-points to the Chaldee took place in an age when the vowel system of the Jews was yet in an imperfect state; and in later times, the pointing of the Chaldee text, especially that of the Targums, did not receive the same attention which was devoted to the Hebrew. These circumstances exhibit clearly the reason why the punctuation of the Chaldee writings appears, at present, far less regular than that of the Hebrew. This irregularity is indeed so great that not only do different copies and editions, (especially those of London and Venice,) differ widely from each other, but there prevails throughout an extreme variableness in the use of the long and short vowels.

On the variable punctuation of the Targums, see Eichhorn Einl. ins A. T. Part 2. p. 24 seq.

3. Long vowels sometimes occur in a mixed syllable without the tone, and *vice versa*, short vowels in a simple syllable. (Especially are ו and א employed altogether promiscuously, to which usage only a slight tendency is noticeable in Hebrew. See Gesenius Lehrgebäude p. 60.) For examples of the former comp. הוּכְמָא Deut. 23: 16, אֶרְיִינִי Jer. 49: 19, עֲלִין [allin] Dan. 4: 4; of the latter הֶטְלִי.

4. The violation of the rule of Qamets Hhatuph, in such cases as הוּכְמָא is only apparent. The ו is only a superfluous *mater lectionis* and is by no means to be regarded as quiescing in Qamets Hhatuph, or as a consonant [*Hhävchma*] since it is written without Sheva. In general, however, Qamets Hhatuph seldom occurs in Chaldee words.

DAGHESH.

5. *Daghesh lene* is subject to the same general rules as in Hebrew.

a. The pron. suff. כִּי and כֶּן never receive it.

b. In some editions, ךֿ— in the middle of a word is treated as a diphthong, and the next letter does not receive *Daghesh lene*; as בַּיְתִי *baithî*. Generally however ךֿ is regarded as a proper consonant, and we find בַּיְתִי בַּיְתִי *bây-tî, gelây-tâ*.

c. Nouns of the form גֵּלַי (Heb. גֵּלַי) are treated as though the ground-form was גֵּלַי, and *Daghesh* is inserted in the ךֿ where a mixed syllable precedes; as גֵּלַי, גֵּלַי.

6. *Daghesh forte* compensative

a. Is inserted in the first radical of verbs אָז; e. g. אָז for אָז, Aphel from אָז.

b. In ךֿ of the passive prefix אָז it compensates for the omission of א the characteristic prefix of Aphel, e. g. אָז for אָז.

Note. The peculiarity of the Chaldee in both these cases is, that the letter for which compensation is made would, if the word were fully written, have *succeeded* the letter in which *Daghesh forte* is inserted. In Hebrew this is unusual, and where it occurs might perhaps be denominated Chaldaism.

c. Sometimes, especially in the later Chaldee, it compensates for the omission of quiescents and consequent shortening of the vowel preceding the letter in which *Daghesh forte* is inserted; as אָז instead of אָז, Gen. 3:2. Pseud. Jon. The converse of this also takes place; § 7. a. (2.)

7. Forms which regularly exhibit *Daghesh forte*, but sometimes appear with a different orthography.

a. The letter ךֿ sometimes takes the place of *Daghesh forte*, even where the radical form does not exhibit a ךֿ; e. g. אָז Dan. 2:25, instead of אָז or אָז from אָז. This may have arisen from an imperfect acquaintance with Chaldee. A Jew, on perceiving that ךֿ was expressed in Chaldee in many cases where his own language required *Daghesh forte* or a long vowel compensating for it, would perhaps be liable to employ it even where it was not required by good Chaldee usage. See below § 6. a. note. Gesenius, Lehrs. § 33. 3.

b. Very frequently no compensation is made for the exclusion of *Daghesh forte* from gutturals; e. g. אָז Gen. 3:3, אָז 2 K. 21:6.

c. As in Hebrew, *Daghesh forte* is sometimes dropped when the letter in which it would regularly be inserted has Sheva.

ΜΑΡΡΙΟ.

8. Mappiq is inserted, as in Hebrew, in ם where it is not quiescent.

a. In the Pronominal suffixes $\overline{\text{m}}_{\text{—}}$ and $\overline{\text{m}}_{\text{—}}$, comp. § 8.

b. In ה when it occurs as the last radical of a verb or noun and is not quiescent; e. g. **הָבֵה** Ps. 131:1, **אֵלֶּה** Dan. 2:28.

ACCENTS.

9. *a.* In the Chaldee portions of the original Scriptures, the same accents are employed, and subject to the same rules, as in Hebrew, only that the half-accent Metheg is much less regularly and less frequently inserted than in Hebrew.

b. In the Targum of Onkelos, the train of accents is substantially the same as in the original text. See Chrestomathy Part I. Note on No. 1.

c. To the text of the other Targums no accents have been appended.

§ 3. *Tone-Syllable.*

The tone falls in Chaldee, (as in Hebrew,) usually on the last syllable. The following forms are exceptions, and are accented on the penultimate.

1. Segholate nouns which follow the Hebrew form; as מֶלֶךְ, מֵצֵד, בִּצְרִי, which however occur almost exclusively in the biblical Chaldee.

2. Verbal forms terminating in נָא , אָא , יָא and וָא ; as קִטְּלוּ , קִטְּלוּ , קִטְּלוּ , קִטְּלוּ , קִטְּלוּ .

3. The suffixes וְהִי—הָא—נָא; e. g. מִלְפָּנֶיךָ, רְגֵלִי, הוֹדַעְתִּי, &c.

The German and Polish Jews place the tone in Chaldee (as they also do in Hebrew) on the penult. Whether this was the ancient Babylonish accentuation, cannot be decided from the accentuation prevalent in Syriac; since two closely related dialects may differ widely in this respect. Were

the vowels of the Chaldee, as we have them, entirely conformed to the old Babylonish pronunciation, we should have, in them, a clew to the ancient accentuation.

§ 4. *Of reading unpointed text.*

As points have not been attached to all the Chaldee text, and since the unpointed, (besides the use of the *mattes lectionis* א, ר, י, which obtains likewise in Heb.) presents some peculiarities, it may be well here to notice, as an assistance in reading without vowels, one usage at least, which obtains in the Targums, viz. that a double י or ר is sometimes employed,

(a) In the middle of a word, either to indicate that these letters are moveable; as מצוהא i. e. מצוהא, תנינא i. e. תנינא; or that they are to be pronounced double; as אתרווחת i. e. אתרווחת, חייבין i. e. חייבין.

(b) In the end of a word, especially when it is necessary to distinguish between the pronouns י and י; as רגלי i. e. רגלי.

Note. Only one *abbreviation* occurs in the Targums, viz. יי for יהיה. The Talmud abounds with them. See J. Buxtorf De Abbreviat. Hebr. Basil. 1640. 8vo.

PART II.

ETYMOLOGY.

CHAPTER I.

GENERAL PRINCIPLES WHICH REGULATE THE DERIVATION AND INFLECTION
OF WORDS.

§ 5. *The subject generally.*

1. BEFORE entering upon the derivation and modifications of the various parts of speech, it will be necessary to notice briefly the general principles according to which these changes take place. In Chaldee, as in every other language, these changes respect partly consonants, and partly vowels, which will naturally divide this subject into two parts.

2. It is proper to distinguish, among the changes of consonants and vowels with which we meet in the inflections of the parts of speech, between those which are *necessary*, and those which are the result of *euphony*. The former class includes those changes which are essential to permanent forms,—those which run through the language, and which form, so to speak, its substratum. Such are the terminations of the persons in verbs, and of the numbers in nouns. Those changes, on the other hand, may be reckoned *euphonical*, which are not essential to the form, but result simply from facility of utterance;

as קטלון instead of קטלון, באדון instead of באדון, אסתהר instead of אסתהר. So in Latin we have *imminutus* for *imminutus*, *mi* for *mihī*, *hodie* for *hoc die*, &c. It is plainly with this latter class of changes that we are at present chiefly concerned.

§ 6. *Mutations of Consonants.*

The derivation and inflection of words, so far as they depend on the consonants, are effected by other letters (beside those which compose the root) being prefixed, inserted, or suffixed; or by the radicals themselves being omitted, doubled, or commuted with other letters; e. g. מקטל, קטיל, קטלון, קטל from קטל; טב from טיב; גלי from גלי. For these purposes the Chaldee employs the letters א, ה, ו, י, מ, נ, ת. It belongs to the details of etymology to exhibit the manner in which these servile letters are employed in each particular case. Those changes only will be noticed in this place, which, in the formation and inflection of words, are the results of euphony. Such are the *assimilation*, *transposition*, *omission*, *commutation*, and *insertion* of consonants.

a. *Assimilation* takes place regularly, (1) Of the letter נ, when it occurs as the final consonant of a mixed syllable and immediately precedes another consonant. Thus instead of ינפק is commonly written יפק, מנהב instead of מנהב. Comp. § 18.—(2) Of ת in the passive prefix אה with a succeeding ט or ד, more rarely with any other letter. See § 10. 5.

Note. The converse of this takes place, when, instead of doubling a consonant, the letter נ is inserted; e. g. קנצי for קנצי; אנבה for אנבה Job 31:12. Dan. 4. 9. (This takes place however in only a few words which must be learned by practice.)—י also is so used in the later Targums; e. g. אקרון instead of אקרון Gen. 38:9. Pseudo-Jon. מיני instead of מיני Eccl. 10:12.

b. *Transposition*. The ת of the passive preformative

א regularly changes places with the first radical, when that happens to be a sibilant (ז, ס, צ, ש or שׁ); e. g. אֲשַׁתְּכֶם, אֲסַתְּכֶם, אֲצַטְבֵּעַ.

c. The following letters are *dropped*. (1) י and נ in some forms in which they would stand in the beginning of a word without a vowel; e. g. פָּק instead of נִפָּק, יָדַע [Imp.] for יָדַע.—(2) Consonants destitute of vowels, by contraction; e. g. אֲתָשֶׁר instead of אֲתָשֶׁר, תָּרִיסָר instead of תָּרִי עֶסֶר. Here belong also אֲבָר instead of אֲבָר, סָרְתָּא instead of סָרְתָּא Ex. 9:31, Jon.—(3) נ without a vowel and in the end of a syllable, of participles changed into tenses; e. g. קָטְלִיתִין for קָטְלִיתִין.—(4) Very frequently the quiescents; e. g. יָמָרִן instead of יָמָרִן, הָזָהִר instead of הָזָהִר.—(5) ה in the end of words, constantly in the absolute state of feminine forms like מְלָכֹת;—also in the later Targums בִּי for בִּית Gen. 22:19, Jon.

d. *Commutation* takes place, especially of *quiescents*; (1) When one quiescent letter is exchanged for another capable of quiescing in the same vowel; as מִיָּבֵד instead of מִאָּבֵד, (which is merely an orthographical change);—(2) When a quiescent, homogeneous with the characteristic vowel of a particular form, is substituted for one which would be heterogeneous; as אָקִים for אָקִים (אָקִים).

But those numerous cases of verbs ל"א do not belong here, in which י appears instead of א; nor such instances as קָרְמִתָּא instead of קָרְמִתָּא; for in these cases the י is only the *original* consonant (which had been displaced by another) restored. See above.

e. *Insertion*. א prosthetic is sometimes inserted in cases where otherwise a syllable would commence with two consonants; e. g. אֲשָׁתִּי, אָבִיר. Here belong also such cases as אֲתָנִיר instead of אֲתָנִיר, אֲתָקְטִל instead of אֲתָקְטִל. For *Daghesh forte* is here *euphonic*, being primarily designed to shorten the pronunciation, (see Gesenius, Lehrgeb. p. 860,) though it constantly indicates the

doubling of the consonant; and for this purpose the vowel of the **ס** falls back to the **א** of the prefix.

§ 7. *Vowel-changes.*

The derivation and inflections of words are effected, in the second place, by *vowels*, when forms of words derived from the same ground-form are characterized by different vowels; ex. מְלֶכֶּךָ from מֶלֶךְ, קָטַל from קָטַל, סָבַל from סָבַל. It is impossible to decide, in each particular case, why such and such vowels have been selected as characteristic of the form. We can distinctly ascertain, however, what are the characteristics of particular forms; and this again must be referred to the details of etymology. Only some variations from the general principles which regulate these forms, and some other modifications of vowels which result from facility of pronunciation, will be noticed here. Vowels, in the course of formation and inflection, are *commuted*, *transposed*, *dropped*, or *inserted*.

a. Commutation of vowels; (1) Short for long, when a mixed syllable loses the tone; as קָלְהִי from כָּל, חָנָה from חָן, עָקַר *const. state* of עָקַר. In these cases **י** pure generally becomes **י**; and **י**, **י**. When the long vowel remains unchanged, either that is impure, or the last consonant of the ground-form is thrown forward and pronounced with the suffix; e. g. שְׁלֹמֹכֶן Dan. 3:31. So constantly in Hebrew; as דְּבָרָה. See above § 2. 2.—(2) Long vowels take the place of short;—in pause; as בָּסָה Dan. 2:32, אָמַר Dan. 4:6, אָחָה Gen. 4:11, מִשְׁלָחָה Ex. 4:13, (though this is not universally the case; comp. Dan. 2:9, 17);—before a guttural which would regularly be doubled; as מִבְּרָה instead of מִבְּרָה, מִצְרָעָה instead of מִצְרָעָה, (although this likewise is not without exceptions, especially if the guttural be ה or ה. Dan. 4:16, 24);—

before other consonants, less frequently; as אִיקָרוֹן instead of אֶקָרוֹן Gen. 38 : 9. Ps. Jon. see § 6. a.;—when a quiescent which would regularly have a composite Sheva, drops it and quiesces in the preceding vowel; as לֵאדֶּרֶךְ instead of לֶאדֶּרֶךְ.—(3) It is for the sake of euphony that, in final syllables which terminate in a guttural, Pattahh is usually found before it, instead of the usual characteristic vowel; as יִשְׁלַח instead of יִשְׁלַח, שִׁבַּח instead of שִׁבַּח; also that when a syllable terminates in a quiescent preceded by a heterogeneous vowel, that vowel becomes homogeneous; e. g. אוֹסִירָה instead of אוֹסִירָה.

The case of *simple* syllables, in which long vowels have displaced the short ones, does not belong here. In most of these instances, the *punctuators* probably employed the short vowels; and such forms as שִׁמְעוּ, בִּקְרוּ occur only in particular editions.

b. Transposition of vowels takes place in some monosyllabic forms of verbs, the vowel of which is between the last two radicals, when they receive a pronominal suffix; as קָטְלָהּ from קָטַל;—also in some contracted forms of verbs עָע for יִדְקַק;—and finally, in cases like קוּם for קָוֶם, מֵאֵי for מֵאֵי, when the moveable א or ו, etc. throws back to the preceding consonant its own vowel, for the sake of quiescing in it.

c. Vowels are dropped, in the final syllable of ground-forms, only when formative syllables are added, and then much less frequently than in Heb.; e. g. עֲלָמָא from עָלֶם, יִקְטִילֶן from יִקְטִיל, פִּרְזָל from פִּרְזָל, קָטְלָהּ from קָטַל. The vowels most frequently omitted are Pattahh, Tseri and Hhireq.

d. Finally, vowels are inserted; (1) When two consonants would otherwise stand together without a vowel in the beginning of a syllable; as יִקְטִיל from קָטַל, לִמְלָךְ from מֶלֶךְ. The vowel most commonly employed in such cases to facilitate pronunciation is Hhireq. But when

the following consonant is a guttural, and has a composite Sheva, the preceding consonant takes the short vowel corresponding with this Sheva; as **וָאָזַר**, **וָאָזַר**.—(2) In cases like **תִּקְבְּדֶנָּה** Ez. 7:18, **הִתְרַבְּתָה** Ez. 4:15, instead of **תִּקְבְּדֶנָּה**, **הִתְרַבְּתָה**; where three consonants would come together, in the beginning of a syllable, without a vowel.

Note. In case (1) the inserted vowel regularly belongs to the first of the two consonants which would have been without vowels. In the later Targums, a practice somewhat different prevails to considerable extent. Instead of a *short* vowel under the first consonant, a *long* vowel appears under the second; e. g. **וָאָזַר** instead of **וָאָזַר** Gen. 3:1. Ps. Jon. et passim. **הִתְרַבְּתָה** instead of **הִתְרַבְּתָה** Gen. 3:24. Ps. Jon.

CHAPTER II.

PRONOUNS.

§ 8. *Personal and Possessive Pronouns.*

1. Personal pronouns are divided, as in Hebrew, into two classes, separate and suffixed. The former express, with some exceptions, the nominative case, and the latter the oblique cases.

TABLE OF THE SEPARATE PRONOUNS OR GROUND-FORM.

Singular.			Plural.		
1. c.	אֲנִי , (אֲנִי)	<i>I</i>	1. c.	אֲנִי, אַתָּה, הוּא , (אֲנִי)	<i>we</i>
2. c.	אַתָּה , (אַתָּה)	<i>thou</i>	2. m.	אַתָּה, אַתָּה	<i>ye</i>
3. m.	הוּא , (הוּא)		2. f.	אַתָּה, אַתָּה	
Prov. 25:20, like the Syr.) <i>he</i>			3. m.	הֵמָּן, (הֵמָּן)	<i>they</i>
3. f.	הִיא , (הִיא)	<i>she</i>	3. f.	הֵמָּן, (הֵמָּן)	

2. The suffix (or inseparable) pronouns are appended to verbs, to the signs of cases (§ 60) and prepositions, or to nouns. In the last case they are usually translated by possessive pronouns, though the genitive of personal pronouns would more exactly express them; precisely as in

Greek, *πατήρ μου*, &c. The following are the suffixes attached to verbs.

1. c.	נִי (נִי)	<i>me</i>	נָא, נָא (נָא, נָא)	<i>us</i>
2. m.	אֵ, אֵ	} <i>thee</i>	כִּי	} <i>you</i>
2. f.	אֵי, אֵי, אֵי		כִּי	
3. m.	הֵ, הֵ (הֵ, הֵ)	<i>him</i>	נִי, נִי	} <i>them</i>
3. f.	הֵ, (הֵ,)	<i>her</i>	נִי, נִי, נִי	

Which of the forms is to be used in each particular case, is explained in § 16, where also will be found an explanation of the so-called *Nun epenthetic*, which is frequently inserted between the verbal form and its suffix.

3. The suffixes of nouns are divided, again, into two classes, viz. those attached to nouns singular, and those attached to nouns plural. The latter are expressed by somewhat lengthened forms, in which the *i* of the plural termination commonly appears. They are generally the following:

I. SUFFIXES TO NOUNS SINGULAR.

Singular suffixes.		Plural suffixes.	
1. c.	י (י)	נָא	<i>our</i>
2. m.	אֵ	כִּי, כִּי	} <i>your</i>
2. f.	אֵי, אֵי	כִּי	
3. m.	הֵ	הֵ, (הֵ)	} <i>their</i>
3. f.	הֵ, (in bibl. Ch. הֵ)	הֵ, הֵ	

Note 1. Twice, instead of הֵ appears נָא Dan. 4 : 15, 5 : 8; the Targumists wrote likewise וְהֵ Gen. 1 : 12, 21, or with the full orthography הֵ. Appended to the words אֵב, אֵב and הֵם which before suff. take the forms אֵב, etc., the suff. of the 2d and 3d per. sing. take the forms אֵ, וְהֵ, הֵ; the last of which forms occurs also elsewhere as a noun-suffix. Gen. 3 : 5. Est. 1 : 12.

The same forms are attached to *prepositions*, (excepting such as are originally plural nouns, § 44. 2.) and to the signs of cases אֵ, הֵ, etc.; as אֵ, בֵּי, הֵ, etc. See below § 44.

II. SUFFIXES TO NOUNS PLURAL.

Singular suffixes.		Plural suffixes.	
1. c.	י (י)	נָא, נָא (נָא, נָא)	<i>our</i>
2. m.	אֵ, אֵ	כִּי, כִּי	} <i>your</i>
2. f.	אֵי, אֵי, אֵי	כִּי, כִּי	
3. m.	הֵ, הֵ (הֵ, הֵ)	הֵ, הֵ	} <i>their</i>
3. f.	הֵ, (הֵ, Dan. 7 : 7, 19.)	הֵ, הֵ	

Note 1. These suffixes are regularly appended, however, only to plurals masculine. Indeed, it is from the termination of such nouns, that the ך comes, which appears in the suffix of the 2d per. sing. and in all the plural suffixes. Feminines frequently take the sing. suff. ך, ך, etc. Gen. 20:17. Dan. 2:32, 5:2. Ez. 4:17, 6:18. Is. 1:4. Prov. 1:18. Gen. 47:9. In Syriac this is constantly the case. The Chaldee exhibits a medium between the usage of the Hebrew and that of the Syriac.

Note 2. The suffix ך is in some editions written ך or ך. Frequently it appears abbreviated ך Dan. 5:10. 2 Sam. 11:8, 24. Ps. 119:4.—So also the feminine ך is in many editions written ך, so that the genders are not distinguished. Isa. 49:18. Ven.

Note 3. The possessive pronoun may be expressed separately from its noun by appending suffixes to ך (comp. of the relative ך, and ך, sign of the dative case); or, more rarely, to ך (comp. of ך relative and ך, sign of the genitive case); e. g. ך ך, thy king, lit. the king who [is] to thee. Usage has however made these particles mere signs of the genitive; for even to them ך (relative) is prefixed.

Note 4. Prepositions which are originally plural nouns take the suffixes of pl. nouns; e. g. בְּהֶרֶב, בְּקִרְבֹּהֶי, בְּלִוְהֶי. See § 44. 2. So also do אִתּוֹ [= Heb. אִתּוֹ] לִיּוֹ its negative, and בְּמִצָּה, as; e. g. לִיּוֹהֶי, אִתּוֹ, בְּמִצָּה, and the suffix must be rendered in the nominative case.

§ 9. Other Pronouns.

1. The *Demonstrative Pronouns* are, sing. masc. ך (Jer. 26:9; Gen. 37:19, ך Job 9:24, ך), fem. ך, com. ך, ך (Ps. 24:6, 52:8,) *this, that*; plur. com. ך, ך, ך, *these, those*.

Note. With the Hebrew article, ך (Ex. 20:1) are equivalent to our expressions *this very, precisely this*. So also are the forms ך, ך, ך (Ruth 1:16. Lam. 1:4.)

2. The *Relative Pronoun* is ך (as a prefix), or ך* (as a separate word), of both genders and both numbers. It designates regularly the Nominative or Accusative. How the other oblique cases are indicated, see in Syntax § 60.

3. The *Interrogative Pronouns* are expressed, sometimes, according to the Hebrew analogy, by ך *who?* of

* In the Egyptian Aramean inscriptions ך and ך. Comp. the Heb. ך.

persons, (whence מִיּוֹן הָיָה for מִיּוֹן Prov. 20 : 6, 27 : 4,) and מָה (מַה) *what?* of things : sometimes, by prefixing the interrogative particle אִי to the *demonstrative pronoun* : אִיִּךָ m. אִיִּךָ f. (הִיִּךָ, הִיִּךָ). The latter mode is rather more expressive, *who indeed? who then?*

On the mode of designating the reflexive and reciprocal sense of pronouns, compare Syntax, § 49. 1.

CHAPTER III.

VERBS.

§ 10. *Derivation and inflection of verbs generally.*

1. Verbs, as in Hebrew, are generally *primitive*. A few are formed from nouns, and are called *denominatives*; e. g. שָׁרַשׁ *to eradicate*, אֶשְׁתָּרֵשׁ *to take root*, from שָׁרֵשׁ *a root*; הֶאָהָל *to pitch a tent*, from אֹהֶל *a tent*; אֶשְׁתָּמוּדַע *to be acquainted*, from מוֹדַע *an acquaintance*.

2. The roots of verbs consist, generally, of three consonants which are pronounced in one syllable with the vowel — under the middle radical. A few consist of four consonants [quadriliterals], and are pronounced with — —; as סָרַבַּל *to cover*. The root is the third person singular masculine Praeter, and from this are derived, not only the other parts of the active voice, but a passive consisting of the same moods and tenses.

Derivative Conjugations.

3. As in Hebrew, other forms, derived from the root and analogous to it, are employed to express various modifications of the original sense. These also are conjugated through an active and a passive voice. They are generally two, קָטַל and אֶקְטַל. These, as well as the

ground-form, are called *conjugations*; so that we may reckon in Chaldee three usual conjugations, each including an active and a passive voice. For the unusual conjugations, Shaphel, Poël, Pilel, see § 14.

4. *Characteristics and signification of the conjugations.* (1) The 2d conjugation or Paël is characterized, like the Hebrew Piel, by Daghesth forte in the 2d radical. (a) Its signification is usually *causative*, when Peal is intransitive; as חָכַם *to be wise*, הָכִים *to make wise*; הָיִר *to be white*, הָיִר *to make white, to wash*. (b) Frequently Paël has merely the sense of *exhibiting, regarding, or treating* a person as being or doing what is expressed in Peal; e. g. כָּדַב *to lie*, כָּדַב *to regard one as a liar, to convict one of falsehood*. (c) Sometimes it is *privative*; as יָשַׁן *to remove ashes*; סָקַל *to clear out stones*.

(2) The characteristic of the 3d conjugation or Aphel is א (sometimes ה) prefixed to the root, and the vowel \bar{a} (or \bar{e}) in the last syllable. In signification it is usually (a) *causative* of Peal (especially in verbs which want Paël, though both are sometimes found; e. g. סָמַק, צָרַק). Thus לָבַשׁ *to put on*, אֶלְבַּשׁ *to cause [another] to put on, to clothe*, חָטָא *to sin*, אֶחָטִי *to seduce or entice to sin*. Sometimes, (b) like Paël, it has merely the sense of *exhibiting, &c.*, e. g. אֶצַּדִּיק *to show [a person] to be righteous, to treat as righteous, to acquit*.

Note. The same conjugations are not in use in all verbs. A large number appear only in Peal, others in Paël only; for examples of the latter compare זָמַר, חָבַר, סָנַף, סָלַח. Where the same verb has both Paël and Aphel, these two conjugations, for the most part, have different senses; e. g. יִצְלֶה *to advise*, אֶצְלֶה *to constitute a king*.

5. The Passives of all the conjugations are characterized by the preformative syllable אָה. The ה of this prefix is sometimes assimilated to the succeeding letter, or transposed with it, as follows.

(a) When the active form commences with ד, ט or ת, the ת of the passive prefix is assimilated, and expressed by *Daghesh forte* in the following letter; e. g. אֲדַבֵּר, אֲטַפֵּחַ, אֲתַבֵּר, from דַּבֵּר, טַפַּח and תַּבֵּר. Less frequently, and only in the later Targums, does the same assimilation take place before other letters; e. g. אֲכַתִּיב *it is written*, for אֲתַכַּתִּיב, Eccl. 12 : 10.

(b) If the ground-form commences with a sibilant [ז, ס, צ, ש or שׁ], the ת is inserted after that letter; e. g. אֲשַׁתְּבֵּק. But after ז, it is changed into ד; as אֲזַדְּמֵן from זְמֵן; and after צ into ט; as אֲצַטְּרִי from צָרָה.

The signification of these forms is not merely passive, but sometimes reflexive or reciprocal; as אֲתַמְּלֵךְ *to consult together*; frequently, even in the sense of the Greek middle voice; e. g. אֲסַתְּבֵּן *to get an advantage*.

Moods and Tenses.

6. All these conjugations have, in both active and passive voices, the Praeter and Future tenses, the Infinitive and Imperative moods, and the Participle. The actives have two participles throughout. All these arise out of the ground-form, mediately or immediately, by the insertion of formative letters, or by a different pronunciation of the radicals, or by both together. The different persons of the Praeter and Imperative are formed, as in Hebrew, by suffixes, and the Future by prefixes and suffixes, originally fragments of personal pronouns.

7. *Verbs are either regular or irregular.* The former class includes all those verbs, the radicals of which remain unchanged throughout all their inflections; the latter, those which suffer a change or omission of one or two radicals.

§ 11. *Inflection of the Regular Verb.*

1. Most nearly connected with the Praeter stands the *Imperative*, from which the Future is derived. The Imperative of Peal is characterized by the vowel ִ ; those of Paël and Aphel are like the Praeter of the same conjugation.

2. The *Future* is derived from the Imperative by prefixing י ; which is pronounced in Peal with ִ , in Paël with ֵ , in Aphel (where the ס suffers elision) with ֶ , and in all the Passives with ֶ [יֶ].

3. The *Infinitive* is formed from the Praeter in two ways. (a) In Peal by the prefix נ . (b) In the other conjugations and in all the Passives, by the sufformative syllables סִי־יִי .

4. The *Participles* are also derived from the Praeter, and are formed, (a) In Peal, by merely changing the vowels, קָטֵל , קָטִיל ; (b) In all the other conjugations and in the Passives, by prefixing נ which is pronounced in Paël with ֵ , in Aphel with ֶ and in the Passives with ֶ , מֵי . Of the two Participles in the Active forms, the first has ִ constantly in the last syllable, and is active; the second has ֶ in the ultimate, with a passive signification.

5. The formation of the persons is more simple in the Praeter and Imperative, in the Future more complex. The following table exhibits the letters and syllables employed in forming the different persons.

Sing.	3. m.	3. f.	2. m.	2. f.	1. c.	Pl. 3. m.	3. f.	2. m.	2. f.	1. c.
Praeter.	—	תִּ	תָּ	תָּ	תִּ	וּ	נָיִי	וּנָיִי	וּנָיִי	נָיִי
Imperat.			—	יִ				יִ	נָיִי	
Future	יִ	תִּי	תִּי	יִי־תִי	נָיִי	וּנָיִי	נָיִי	וּנָיִי	וּנָיִי	נָיִי

6. When sufformatives are added which take the tone,

(a) The vowels — , — and — (the latter only in the Fut. Peal) of the final syllable of the ground-form, are dropped, provided the sufformative commences with a vowel. Those which precede י and ס— of the 3d person plural Praeter, and the termination of the Imp., since these sufformatives do not take the tone, are retained.

(b) In the 3d pers. fem. and 1st pers. com. sing. Praet. in Peal and Ithpeel, where two consonants would, according to the above rule, come together without a vowel, Hhireq is introduced to facilitate pronunciation.

Note. The principal variations of the Chaldee, from the mode of forming the persons in Hebrew, are, that, in the former, the 2d p. sing. Praet. has, generally, no distinction of gender, while the 3d p. plur. has; and that the 3. plur. fem. Fut. takes י instead of ר for its preformative. The sufformatives of the Future (e. g. י—) are capable of an easier explanation than in Hebrew.

§ 12. Notes on the paradigm of the Regular Verbs.

I. Generally.

1. Forms with — are often written fully (י—) or even with — , e. g.
 - a. 1 sing. and 2. f. plur. Praeter; as שָׁמַעְתָּ Gen. 3: 10, (שָׁמַעְתָּ Pseudo-Jonathan,) עֲבַדְתָּיִן Ex. 1: 18. Ps. Jon.
 - b. Paël and Aphel; e. g. אֶתְּקִין 2 K. 6: 23. מִלְּיָלָה Ps. 16: 2.
 - c. The Part. act. in Pe. e. g. נָחַר Dan. 4: 10. 20. נָבִיר Gen. 3: 15. Jeru. Targ. סִבֵּר Gen. 3: 9. Pseudo-Jon. should doubtless be read סִבֵּר .
 - d. The Participle Peil sometimes, though seldom, appears in a contracted form; as הִקָּל Dan. 5: 27.
2. *Praeter.* The 2. p. sing. masc. sometimes as קָטַלְתָּ Prov. 23: 8. 2 Sam. 14: 13. The 1st pers. sing. m. sometimes appears in the form קָטַלְתִּי , Gen. 3: 10, 13, Pseud. Jon.; or even like the 2d person; e. g. פָּקַדְתָּא , Gen. 3: 22. Pseud. Jon. The 3. p. pl. m. sometimes in the later Targums takes a paragogic ן ; e. g. עֲבַדְתִּין Gen. 3: 7. שָׁבַחְתִּין Ps. 148: 7. The fem. sometimes appears ending in —ן ; as אֶמְרִין Ruth 1: 10. אֶמְרִין 1: 19.
3. *Future.* Instead of the formative י the Targum of Proverbs, in accordance with the Syriac, exhibits also נ ; e. g. נִדְגִיל Prov. 16: 10, etc. Compare Däthe, *de ratione consensus version. Chald. et Syr. Prov.* Leipzig, 1764. pp. 16.—Instead of יִן , appears י as termination of the 3d p. pl. m. Ez. 4: 12. יִרְחֲטִי .
4. *Infinitive.* The biblical Chaldee has י— sometimes instead of ס— , termination of all the Inf. excepting Peal. Dan. 2: 12. 14. Ez. 7: 14. Dan. 6: 4. In the Targums sometimes appears יִר (without suffixes) Esth. 1: 5. Ps. 102: 23. Sometimes the characteristic ending ס— is

omitted; as 1 Sam. 26:25, 30:8. Paël, Aphel and the Passives have sometimes a מ prefixed to the Inf. e. g. מַחֲלֹקָא Sol. S. 1:7. מַבְאֲשָׁא Deut. 32:23. Jerusalem Targ. Forms like מַחֲלֹקֵי Lev. 13:7. Jon. אֲחֵתִילֵי Job 1:13, אֲחִסּוּיֵי Deut. 18:10. Jer. T., with paragogic מ־, are more rare.

5. *Passives.* Instead of the preformative אַ the biblical Chaldee frequently exhibits הַ (Ez. 6:2. &c.); the later Targums in the 1st. conj. נַח; e. g. נִתְמַסֵּר 1 Sam. 23:7; (agreeing with the Rabbinical conj. Nithpaël); and in the Inf. of all the conj. מַח; as מִתְנַקֵּם Ex. 21:20, Jer. T. מִסְתַּלֵּקָא Deut. 32:1, Jer. T. On the other hand Prof. Winer in the second ed. of his grammar remarks that the Participles sometimes drop their initial מ, and cites as examples אִישׁמֶרָא Job 28:21, and אֲחִתְשָׁבֵינָן Gen. 31:15. J. T.; but Walton's Polyglott has in these passages מִשְׁמֶרָא and אֲחִתְשָׁבֵנָא.

II. Notes on the several conjugations.

1. *Peal. a.* Some verbs, especially such as are intransitive, take מ־ (מ־) or מ־ (מ־) and a few ו as the characteristic vowel of the Praeter; e. g. בָּאֲשׁ *to be evil*, נָאֵב *to be good*, יָהֵב *to sit*, שָׁרֵב *to lie (recline)*, תָּקַה *to be strong*, דָּמִיהָ *to sleep*, Gen. 2:21, יָרֹב *to be dry*. These vowels remain in those persons where מ־ is usually retained; e. g. שָׁאֲלָא Prov. 30:7, שָׁאֲלָא Ez. 5:9, סָלְקָא 4:12, יָרֹבָא Jer. 49:4. The 3d p. sing. fem. also retains its vowel; as בָּטְלָא Ez. 4:24, חֲרֹבָא Ezek. 26:2.—Such verbs in מ־ or מ־ form the Imp. in מ־, מ־ or מ־; as לָבַשׁ 1 K. 22:30, אָזַל Gen. 22:2. קָרַב Job 2:5; the Future in מ־, מ־ or ו; as תִּקְבֹּשׁ Dan. 5:16, תִּתְרֵב Deut. 28:30, תִּתְקַה Gen. 31:35. When two forms of the Future, as מ־ and מ־, or מ־ and ו coexist in the same verb, they have different significations; e. g. תִּקְרַב Num. 1:51, [who] *will approach*, (Future,) תִּקְרַב Isa. 5:19, *let [it] approach*, (Optative,) etc. But verbs in ו form the Fut. in ו; e. g. וְדָמִיהָ Ps. 121:4.

b. The Infinitive, in the later Targums, has sometimes the termination א־; e. g. מִסְתַּבֵּרָא Ps. 118:7. Sometimes it has the form תִּקְבֹּשׁ, Job 29:6. Ruth 4:6; less frequently like the Heb. קָטַל or קָטַל; e. g. Gen. 49:6. Ruth 2:1. Ps. 105:14, (even with suff.) or as Inf. absol. קָטַלֵּי Lev. 13:7, Pseud. Jon.

c. The Imperative exhibits, in a few instances, the full orthography קָטַל, 2 Sam. 13:20. Ps. 31:24. It sometimes occurs with Hholem in accordance with Hebrew analogy; as בָּחִין Ps. 26:2; especially with suffixes; e. g. קָטַלְנִי 1 Sam. 20:8.

2. *Itpeel.* The last syllable sometimes takes מ־ (מ־); e. g. תִּשְׁתַּבֵּחַ Dan. 2:44, comp. 2 K. 7:4. Prov. 3:5. Gen. 9:7, אֲחִתְרֵבָא Eccl. 12:11. Sometimes מ־; as אֲחִתְפִּלַּג Gen. 14:15.—Preformative sometimes אַ, Dan. 7:15.

3. *Paël.* אַ preformative of 1. sing. Fut. has sometimes מ־; e. g. אֲבִסֵּר Isa. 42:9, אֲסַלֵּם 63:3; and even מ־; as אֲיַמְלִיל Deut. 32:1, Jon., where the Jer. T. has אֲיַלִּיל.—As in Hebrew, Daghesh forte is sometimes omitted when the middle radical has Sheva.

4. *Itphaal.* Final vowel sometimes מ־ or מ־; e. g. אֲחִתְפִּטַּב Hos. 4:11.

אַתְּחַפֵּיךָ Ps. 105:25, מְהַפֵּךְ Gen. 3:15, Jer. T. Heb. Pual forms occasionally appear instead of this conjugation; as מְזַמֵּן Isa. 53:5, מְזַמֵּן Gen. 28:17, Jon. מְצַוִּיר Gen. 37:3, Jon.

5. *Aphel*. In the biblical Chaldee, and occasionally in the Targums ה appears, as the preformative of this conj. (הַקְטִיל), and even in the Fut. and Part. after the characteristic prefixes; e. g. הַרְגִּיו Ez. 5:12, הַבְּרִיו Dan. 5:29, הַשְׁפֵּל 7:24, הַהֲנִיךְ Ez. 4:13, הַחֲבִיב 6:10.—Hiphil sometimes takes the place of Aphel in the biblical Chaldee; e. g. הִשְׁחִיל Dan. 5:20, 7:22.

6. *Ittaphal*. For this conjugation, which indeed *elsewhere* is seldom found, the *biblical* Chaldee constantly exhibits *Hophal*; e. g. Ez. 4:15, Dan. 4:33, 7:11, (with Qamets Hhatuph or *Shureq*.)

§ 13. *Personal inflection of the Participles.*

1. The Participles of all the conjugations, in order to supply the want of a Present tense, are, as in Hebrew, construed with the separate Personal Pronouns of the first and second persons; e. g. קָטַל אֲנִי *I kill*. Beside this mode, the Chaldee has one peculiar to itself, viz., to inflect the Participle by the addition of pronominal fragments, thus forming in fact a new tense. The two Participles Peal are, after this mode, inflected as follows.

<i>First Participle.</i>		<i>Second Participle.</i>	
Sing.	Plur.	Sing.	Plur.
2 m. קָטַלְתָּ *	קָטַלְתִּיךְ	קָטִילְתָּ	קָטִילְתִּיךְ
2 f. קָטַלְתִּי	קָטַלְתֶּךְ	קָטִילְתִּי	קָטִילְתֶּךְ
1 m. קָטַלְנָא	קָטַלְיָךְ	קָטִילְנָא	קָטִילְיָךְ
1 f. קָטַלְנִי	קָטַלְנֶךְ	קָטִילְנִי	קָטִילְנֶךְ

2. In the biblical Chaldee a kind of passive preterite tense is in use, formed by appending the sufformatives of the Praeter to the Part. Peil. It takes the place of Ith-peel.

1. c.	2. f.	2. m.	3. f.	3. m.
קָטִילְתָּ	קָטִילְתִּי	קָטִילְתָּ — תָּא	קָטִילְתָּ	קָטִיל Sing.
קָטִילְנָא	קָטִילְתֶּךְ	קָטִילְתֶּךְ	קָטִילְנִי	קָטִיל Plur.

* *Qatēlūth*, not *qōtlūth*, § 2. 9. a. The learner should bear in mind that a knowledge of forms alone can enable him to distinguish Qamets Hhatuph from Qamets.

Comp. Dan. 5 : 27, 28, 30, 7 : 4, 6, 11. Ezra 5 : 14. That these are not to be considered forms of Praeter Peal with — is plain, partly from their passive signification, and partly from the fact that other forms of the same are usually employed in the Praeter in an active sense.

§ 14. *Unfrequent Conjugations and Quadriliterals.*

1. As in Hebrew, certain unfrequent conjugations occur, some of which are confined to particular classes of irregular verbs.

a. Poel and *Ithpoal*, characteristics, same as in Hebrew ; e. g. סִפֵּק Hos. 13 : 5, סִבֵּר Num. 11 : 12 ; especially in verbs שָׁע ; as שָׂוִים, שָׁחֲוִים.

b. Polel and *Ithpalel*, in verbs שָׁר ; e. g. רוּחַ Ps. 75 : 8. Dan. 4 : 34, אֶחָרִיִּים Dan. 5 : 23. Ps. 107 : 25.

c. Palel and *Ithpalel* ; as שָׁחֲוִים, שָׂוִים.

d. Palpel, formed by repeating the first and third radicals, and *Ithpalpal* ; e. g. בָּלַבַּל Gen. 11 : 9, טָמְטִים, (from טִים) Judg. 3 : 22, דָּכַדְכָּה (from דִּיךָ) Ps. 143 : 3. Comp. §§ 19, 22.

e. Shaphel and *Ishtaphal* ; e. g. שָׁכַל Ez. 4 : 12. Gen. 49 : 10, אֶשְׁתַּכְּבֵּד Gen. 49 : 10, יִשְׁתַּכְּלֵל Ez. 4 : 13.

שָׁיִצַּי Ez. 6 : 15, is Shaphel from רָצָא. Gen. 2 : 2, without אֶשְׁיָצֵי ; Passive אֶשְׁתִּיָּצֵי to procure the completion of a thing, to finish.

2. *Quadriliteral verbs* follow usually the form of Paël ; e. g. קָטַרַג (Syr. ܩܬܪܓ i. q. *katrighon*) Job 37 : 20, סָרַבַּל 20 : 15, תִּרְגַּם to interpret. The origin of these verbs is to be explained, for the most part, as in Hebrew. See Gesenius Lehrgeb. p. 861, seq.

Note. Altogether peculiar is the verb שָׁיִצִּיב (שָׁיִצִּיב) Dan. 3 : 28. *Fut.* שָׁיִצִּיב Isa. 53 : 11. *Inf.* שָׁיִצִּיבָה Dan. 3 : 15. *Part.* מְשָׁיִצִּיב Dan. 6 : 28. *Pass.* אֶשְׁתִּיָּצִיב Gen. 32 : 30. Syr. ܡܫܝܥܝܬ. This Chaldee form should however be regarded rather as a kind of *Poel* than as a quadriliteral.

§ 15. *Verbs with Gutturals.*

1. The gutturals (א, ה, ח, ע, and to some extent also, ר) present the same peculiarities as in Hebrew. It will

be sufficient therefore to give examples of the most important forms.

2. Verbs Pe guttural. *Peal*, Praet. עָבַד f. עֲבָדָה 2. m. עֲבָדָה 1. c. עֲבָדָה, Imp. עָבֵד, עָבִיד, עָבִיר, אָזַל, (אָזִיל), אָחִיד, Ex. 4:4, fem. עָבִיד, (אָמִיר Gen. 12:13), Plur. עָבִירָה Ex. 5:16, אָמִיר Dan. 2:9, Inf. מְעַבֵּד, מְעַבֵּר, Fut. יַעֲבֹד, יַעֲבִיר, יַעֲזֹז, יַעֲזֹר, Participles עָבֵד, עָבִיר.—*Ithpeel*, אֲתַעֲבֹד, אֲתַעֲבִיר.—*Paël*, Praet. עָבַד, Fut. יַעֲבֹד.—*Ithpaal*, אֲתַעֲבֹד.—*Aphel*, Praet. אָעָבַד, אָעָבִיר, אָעָזַל, Fut. יִעָבֹד, יִעָבִיר, יִעָזֹז, יִעָזֹר, Part. מְעַבֵּד.

3. Verbs Ayin guttural. *Peal*, Praet. יָהַב f. יִהְיֶה 1. c. יָהַב; Imp. יָהֵב; (יָהִיב); Inf. מִיָּהֵב; Fut. יִהְיֶה; Part. יָהֵב.—*Ithpeel*, אֲתַיָּהֵב, אֲתַיָּהֵב.—*Paël*, חָרַשׁ, Inf. קָרַב.—*Aphel*, אֲיָהֵב.

4. Verbs Lamedh guttural. *Peal*, Praet. שָׁכַח fem. שָׁכַח; Imp. שָׁכַח, שָׁכַח; Fut. יִשְׁכַּח, יִשְׁכַּח; Part. שָׁכַח, שָׁכַח.—*Ithpeel*, אֲשַׁכַּח, fem. אֲשַׁכַּח.—*Paël* Praet. שָׁכַח, Fut. יִשְׁכַּח; Part. act. מְשַׁכַּח Dan. 4:34.—*Ithpaal*, אֲשַׁכַּח.—*Aphel*, אֲשַׁכַּח, 1st. pers. אֲשַׁכַּח.

Note 1. When the first radical of a verb Pe guttural happens to be א, this letter is frequently dropped in *Ithpeel* when it would be without a vowel (i. e. would have a composite Sheva), and by way of compensation, ה of the prefix takes Daghesch forte; e. g. אָתַח instead of אֲתַח Num. 15:13, 35:33.

Note 2. Verbs Lamedh guttural have the Praet. 3. sing. fem. sometimes terminating in — or — (the latter only in verbs ל"ו) with the tone on the penult; e. g. אָמַר Gen. 30:16, אָמַר Dan. 5:10, רָבַח Gen. 16:3.

Note 3. When the 1st radical takes a comp. Sheva, verbs פֶּא and פֶּה usually have —, Dan. 2:9. Sol. S. 5:3.; verbs פֶּח and פֶּע, generally —.

Note 4. Forms like הִחֲסִין Dan. 7:22, belong not to *Aphel* but to *Hiphil*, and are Hebraisms.

Note 5. Occasionally verbs with א for their second radical, exhibit י instead of that letter in *Paël*; as שָׁיַל from שָׁאֵל, שָׁיַר from שָׁאֵר. See § 6. d.

§ 16. *Regular Verbs with suffix Pronouns.*

1. Of the suffixes given above in the table, § 8, 2. those which begin with a vowel, are generally appended to verbal forms terminating in a consonant; and *vice versa*, those which begin with a consonant, to verbal forms terminating in a vowel. The Imperative and Participles must be excepted, as they frequently take those suffixes (of the 1st pers. sing. and plur.) which have no union-vowel; as קָטַלְתִּי, קָטַלְתֶּם.

2. The changes which verbs undergo in consequence of the accession of pronominal suffixes, respect chiefly the vowels, which are sometimes dropped, sometimes transposed. See Paradigm II.

(a) *Peal*, Praeter. Before suffixes which have a union-vowel the 3d pers. sing. masc. has the form קָטַל; as קָטַלְתָּ *he killed thee*, קָטַלְתֶּם *he killed us*, קָטַלְתֶּם *he killed them* [*those men*]. Before כִּין and כֶּן the original form remains. The 3d pers. plur. masc. becomes קָטַלוּ, (before כִּין and כֶּן, קָטַלוּ,) the fem. which is rare, קָטַלְתָּ; as קָטַלְתִּי, קָטַלְתְּ, the 2d masc. קָטַלְתָּ. The 2d pers. sing. remains unchanged, though in a few cases we have for the fem. קָטַלְתִּי, Jer. 15:10. The 1st pers. sing. takes the form קָטַלְתִּי, (rarely קָטַלְתִּי, as Num. 23:11, Jer. 30:14, or קָטַלְתָּ Gen. 3:22, Pseudo-Jon.) The 1st pers. plur. has the form קָטַלְתֶּם and takes suffixes for the most part with the union-vowel ׀; e. g. קָטַלְתֶּם *we killed him*.

In the Venice Polyglott, and occasionally in Walton, the 3d p. sing. masc. Praet. retains its vowel under the second radical; as קָטַלְתָּ for קָטַלְתָּ.

(b) *Future*. The 3d fem., 2d masc., and 1st pers. sing. receive suffixes precisely like the 3d pers. masc., and that, for the most part, with Nun epenthetic. The 2d and 3d persons plural fem. take the *form* of the masculine,

i. e. with suff. these forms are *common*. See Job 19 : 15. Gen. 30 : 13. Ex. 1 : 16.

(c) *Imperative*. Forms with -- in the 2d pers. plur. masc. throw this vowel back to the first radical before suffixes; e. g. אֲכַלְיָהּ Ex. 16 : 25.

(d) The *Inf.* and *Part.* Peal, having the form of nouns, may take the suffixes either of verbs or of nouns; as מִקְטָלִי and מִקְטָלֶיךָ.

(e) In all those persons of *Paël* and *Aphel*, which terminate in the third radical, -- is dropped before suffixes which have a union vowel. The same takes place, (on account of the tone being thrown forward,) in the forms קָטַלְתִּי, אֲקַטֵּלְךָ. The 2d pers. sing. fem., the 2d pers. plur. masc., and the 1st pers. plur. in the *Praeter* receive suffixes as in *Peal*.

(f) The *Infinitives* of all the conjugations except *Peal* take before suffixes the termination וֹת; e. g. קָטַלְתִּיךָ, אֲקַטֵּלְתִּיךָ. (Sometimes, though rarely, this ending appears out of the suffix state. Ps. 102 : 32. Num. 9 : 17. Est. 1 : 5.)

Note 1. An epenthetic ו is frequently inserted between the verb and the suffix. This is most common in the *Fut.* and *Imp.*; rare in the *Praet.* (ex. Ps. 16 : 7. Isa. 63 : 9. Gen. 6 : 2. Jud. 13 : 23. 2 K. 20 : 13;) and still less frequent in the *Inf.* (Prov. 22 : 21. Sol. S. 6 : 11.)

Note 2. In the Targum on Prov. appears an epenthetic י; e. g. חֲשִׁבְךָ, חֲשִׁבְיָךְ, 4 : 6, 8.

§ 17. Irregular Verbs generally.

1. Of these there are, as in Hebrew, two general divisions, *defective* and *quiescent*. The irregularity generally respects but one letter. Verbs which exhibit irregularity in two of their radicals are called *doubly anomalous*, § 24.

2. The first general division comprehends two classes, viz. פִּנָּה, and עָנָה; the second, four, viz. פָּא, פִּי, פִּי (פִּי), עִי (עִי),

and אָל. The last include also such verbs as in Hebrew belong to the class לָא.

Note. The division of irregular verbs into *defective* and *quiescent*, is not of special importance, and is neglected by the most recent grammarians.

§ 18. *Verbs Pe Nun.*

The irregularity in these verbs results from the same cause, and is almost throughout the same as in Hebrew.

1. The letter נ, where it would otherwise terminate a mixed syllable, is assimilated to the succeeding consonant; e. g. מַנֵּס for מִנֵּס.

2. In the Imper. Peal, where נ would regularly stand without a vowel in the beginning of a syllable, that letter is ordinarily dropped; e. g. נָס for נִנָּס, (נָסַל, Jer. 25 : 27.) Beside these, which are common to Hebrew,

3. Some forms have, usually, a different characteristic vowel from that of regular verbs: thus the Future is generally like נִסֵּס or נִפִּס; Aphel אִנְסִי. In the Imp. the forms נִסֵּס, פִּסֵּס and נָס are about equally common, though not ordinarily found in the same verb.

4. Ithpeel, Paël, and Ithpaal present no irregularity.

Note 1. From No. 1. there are many exceptions, chiefly in verbs which have a guttural for the second radical; e. g. נִהַיִם Isa. 5 : 9; מִנְהִיג Prov. 29 : 13. (But נִהַיִם is inflected according to the rule above; as Fut. נִהַיִת [instead of נִהַיִת], Aphel אִנְהִיט.) Also in some others; e. g. נִנְתֵּן Dan. 2 : 16; תִּנְתֵּן Ez. 7 : 20; מִנְתֵּן Ps. 91 : 7; הִנְתֵּן Ez. 5 : 14.

Note 2. The verb נָתַן takes ׀ in the Fut. as its characteristic vowel; e. g. אִנְתֵּן Ex. 25 : 16; תִּתֵּן Deut. 21 : 8. Once —, נִתֵּן Dan. 2 ; 16.

§ 19. *Verbs Ayin doubled.*

The anomalies of these verbs, which accord only in part with the same class in Hebrew, are particularly the following.

(a) The root is a monosyllable, with its vowel between the first and second radicals, in Peal, (excepting the participles,) and in Aphel; and so, either

(1) No trace of the doubling of the second radical remains; as is the case in Peal Praet. 3d pers. sing. masc., 2d masc. and fem., and in the 1st and 2d persons plur., in the Imp. masc. sing. and fem. plur., and more rarely in the 1st Part.; e. g. דָּק, דִּיק, דִּיקָה; or

(2) It is indicated by Dagghesh forte in the 2d radical in those persons of the Praet. and Imp. Peal, the sufformatives of which commence with a vowel; as דָּקָא, דָּקָה, דָּקִי; or, finally,

(3) It is compensated by Dagghesh forte in the first radical in the Fut. and Inf. Peal, and throughout Aphel; as אֲדַק, אֲדִיק; or even sometimes, in Ithpeel, in ה of the preformative syllable אֶה; e. g. אֶהֱדַק.

(b) Instead of *Paël* and *Ithpaal*, which are regularly formed, (see Dan. 4:10, 7:20. Ps. 35:15, 42:6,) *Palpel* and *Ithpalpal* are generally used; as אֲדַקְדַּק, דִּקְדַּק, Job 9:17, 30:14. Isa. 21:9; or *Poel* and *Ithpoal*; e. g. Dan. 4:15. Job 9:6, מִתְדַּוְּדָה.

The Participles of Peal are usually regular. The second, or *Peil*, appears once in the form דִּקְיָה Ex. 32:20.

An example of Ithpeel regularly formed, is אֶהֱדַוְּדָה Am. 7:1. Jer. 50:27.

The following from the Biblical Chaldee are Hebraistic forms. Aph. הִצְלִי Dan. 2:24, הִדְרִיקוּ 6:25, מִהֲרֶה 2:40; Hoph. הִצַּל Dan. 5:13, 15. For such forms as הִנְצִיחַהּ Dan. 4:3, and הִנְצִיחַהּ Gen. 19:10, Jon.; see § 2, 7. a.

§ 20. Verbs Pe Yodh (Pe Vav).

1. There are three classes of verbs which, in the ground form, have י for their first radical, viz. (1) Verbs originally פִּי; (2) Verbs properly פִּי; and (3) Those in which the י is not treated as a quiescent, but is *assimilated* like the ה of verbs פִּי.

2. Verbs originally פִּי, which constitute the most numerous class.

(a) In the Imp. Peal, which is generally pronounced

with — , drop the first radical; e. g. יָדַע from יָדַע , הָב from יָהַב , יָהַב from יָהַב .

(b) In the Future Peal retain it quiescent in — , in consequence of which the last syllable takes — or י as its characteristic vowel; e. g. יָלַךְ , יָלַךְ . In accordance with the remark § 6. c. (4), the quiescent י is, in these forms, frequently dropped; e. g. Prov. 11:25. Ps. 104:4. Job. 3:4.

(c) Resume their original י , which quiesces in Hho-lem, throughout Aphel and Ittaphal; e. g. יָחַס , יָחַס , אָחַס . Comp. הִיחַס *Hoph.* Job 33:19.

Ittheel and the whole of the 2d conj. are for the most part regular. In the latter, some verbs retain י as their first radical; e. g. הָדַע Ps. 88:13. אָחַס Eccl. 9:3. In Aphel forms with ה , after the preformatives of the Fut. and Part., are not uncommon: e. g. הָדַע Dan. 2:5, 5:17. Ps. 55:14.

3. The first radical of verbs originally פ quiesces,

(a) In Fut. Pe, ordinarily in — ; e. g. יָקַר 2 Kings 1:14, יָקַר Ps. 102:12. But compare יָקַר Isa. 7:18.

(b) In Aphel, in — ; e. g. יָקַר Ps. 49:19. Jer. 10:5. Mic. 1:8. But compare אָקַר Zech. 11:2.

The difference between these two classes of verbs is not, however, so great as to prevent their forms being frequently interchanged, especially in Aphel. Thus we have, at the same time, אָקַר and יָקַר Gen. 17:16, אָקַר and יָקַר , Ps. 66:6, אָקַר and יָקַר , (in Heb. פ) becomes in Aphel אָקַר .

4. A class of verbs פ assimilate their first radical to the following letter, in the Inf. and Fut. Peal, and in Aphel; so that they are in these forms entirely analogous to verbs פ . To this class belong יָחַס , Aphel יָחַס ; יָחַס , Aphel יָחַס , Deut. 34:6, Jon.; יָחַס , Aphel יָחַס ; also in some of their forms, יָחַס and יָחַס ; e. g. *Inf.* יָחַס Gen. 15:13, יָחַס Ps. 133:1, יָחַס Num. 13:31. *Fut.* יָחַס 1 Sam. 20:30, (even יָחַס Is. 4:15. Dan. 2:9,) also יָחַס 2 Sam. 16:18, יָחַס Ezek. 7:19.

§ 21. *Verbs Pe Aleph.*

A few verbs פֶּא are treated not only as gutturals, but at the same time as quiescents; viz.

(a) אָמַר, אָכַל, אָתָּא, אָבַד. The א of these verbs, in the Future and Inf. Peal quiesces in —; e. g. יֵאכַל, and sometimes is even exchanged for י; as יֵיבֵד, מֵימַר. Throughout Aphel it becomes י; as אוֹיֵב, אוֹכֵל. (אֹכֵל Deut. 32:13, is altogether peculiar.) An instance of *Hophal*, הוֹיֵב, occurs Dan. 7:11.

אָמַן in its third conjugation takes the Hebraizing form הִימִין, (as if by contraction from הִאֲמִין,) Gen. 15:6. Job 4:18, 15:22. Pass. יִתְהַיֵּמֶנִּי Gen. 42:20.—For אָתָּא see § 24, 2.

(b) אָבַד, אָלַף and אָסָא frequently take in the Fut. and Part. Paël, the contracted form אֶאֱלֶף, מֶאֱלֶף, in consequence of which א is frequently dropped.

(c) The א of some others is dropped in Ithpaal and compensated by Daghesth forte in ה of the prefix, which also receives the vowel which belonged to א; e. g. אֶתְהַנֵּה for אֶתְהַנֵּה 1 Sam. 2:5. Ezek. 47:11.

§ 22. *Verbs Ayin Vav (Ayin Yodh).*

The commutation of ו and י, in these verbs, is more abundant in Chaldee than in Hebrew. The following particulars are worthy of notice.

1. In the first conjugation (with the exception of the 1st Part. which has the form קָאָם) and in the third, these verbs are monosyllabic throughout; as אָקַם, מָקַם, אָקַם. The preformatives of the Fut. and Inf. of both conjugations generally have —, though in the later Targums, they are not unfrequently pointed with —, — or —; e. g. אָמַיִת Ruth 1:17, אֵימַיִת Gen. 27:4. The form יִהְיֶה, Fut. Peal from הָיָה, Ez. 5:5, 6:5, is entirely peculiar.

Note. The 2d Part. Peal is sometimes like the Inf. קַיִם, Dan. 6:18.

2. In *Ithpeel*, the first radical is pronounced with ־ , and the ה of the preformative doubled, אַתָּקֵם . In the later Targums occurs also the lengthened form אַתָּקֵם Ex. 40 : 17. Hhireq sometimes takes the place of Qamets ; e. g. אַתָּקִים Jer. 33 : 22. Gen. 38 : 26, Jer. T. Dan. 4 : 9.

3. *Pa'al* and *Ithpaal* are regularly inflected from the ground-forms קָם and אַתָּקֵם . Many verbs, however, substitute for these conjugations *Polal* קִיִּם or *Palpel* קִמְּם .

4. Aphel has occasionally the form of verbs פָּו ; e. g. אֹקִים Ps. 78 : 13. Gen. 18 : 16, Jon. אֹדִיק Ps. 14 : 2. See 1, of this section.

5. The following verbs are inflected as עִי ;

(a) רִים , מִיַּת , סִיב , שִׁים , and זִיק , in *Peal* ; thus סִיב , סִיבַת , סִיבִיחַ , etc. Gen. 27 : 1. Prov. 23 : 22. 1 Sam. 12 : 2 ; Imp. שִׁים , שִׁימִי , Ez. 4 : 41 ; Fut. זִיק Deut. 15 : 6.

(b) בִּין in *Ithpeel*, fully, אַתָּבִין , or contracted, אַתָּבִן , Job 28 : 23, 11 : 12, 37 : 14. Ps. 73 : 17.

Note. Those verbs which have י moveable for their middle radical, (as הִנֵּל , הִזִּיר , הִנָּח etc.), do not belong here, but are regular. The number of such verbs is greater in Chaldee than in Hebrew. Some verbs with the same radicals exist in both forms, and in that case have different significations ; הִנֵּל to look at, הִזִּיר to be white ; הִנָּח to sink down, הִנָּח to sprout.

§ 23. Verbs Lamedh Aleph.

This class includes all those verbs which are comprehended in Heb. under the two classes לָא (including verbs originally לִי and לִי), and לָא , the difference between the two classes being entirely lost in Chaldee. Rarely, (and almost exclusively in the biblical Chaldee), the radical form of these verbs terminates in ה־ ; e. g. Dan. 2 : 16, 4 : 8, 6 : 3. Num. 5 : 26. Frequently, and in the later Targums, uniformly, they end in י־ or י־ . Their chief anomalies are the following.

1. In those forms which terminate in the 3d radical,

(a) In Peal Praeter, and Inf., as well as in the Fut. Imp. and 1st Part. of all the conjugations, that radical is almost indifferently א or י; as אָלַא or יָלַי, אָלַא or יָלַי, יָלַא, יָלַי, יָלַי, יָלַי.

(b) In the Praet. and 2d Part. of the other conjugations and in the Imp. Peal, י; as אָהַלַי, יָלַי, יָלַי, יָלַי.

2. This א quiesces in the Praeter Peal in ׀, in the Inf., Fut. and Part. in ׀; the י in the Praeter of Ithpeel and Aphel usually in ׀, in the Imp. and Part. in ׀; in the passive Part. of Pael and Aphel only, is י *moveable*; יָלַי, יָלַי.

Note. For examples of the Praet. Peal with יָ see Gen. 2:18, Jon. Deut. 30:9; of the Praet. Aphel with יָ, Ps. 78:11. 2 K. 8:8; of the Futures with יָ Is. 30:26. Jer. 51:8.

3. In the course of inflection the 3d radical is

(a) *Dropped*, before the sufformative תָּ of 3d fem. sing. Praeter Peal, before וְ and וְ in the Fut. of all the conjugations; before the sufformatives of the Imp. (in which י generally occurs instead of י); and in the 3d pers. plur. masc. Praet. Peal before י, which, in these verbs, takes the place of the regular י; e. g. אָלַת, אָלַת, יָלַי, יָלַי;

(b) *Exchanged*, for י *moveable*, before the sufformatives תָּ and אָ, 3d fem. sing. and plur. Praeter of all the conjugations except Peal, also before וְ of the 2d and 3d pers. fem. plur. Fut.; e. g. אָלַת, אָלַת, יָלַי; for י *quiescent*, (quiescing sometimes in ׀, sometimes in ׀) before all the sufformatives which begin with נ or ת, and before י of the 3d plur. Praeter (which is here *moveable*) in all the conjugations except Peal; e. g. אָלַת, אָלַת, יָלַי, יָלַי.

Notes on the Paradigm of verbs ל"א.

1. *Praeter*. The 3d per. sing. fem. Peal sometimes appears with the full orthography; as **קָלָאָה** Dan. 2:35. Sometimes it follows the analogy of the other conjsgs.; thus **בְּהִיָּה** Job. 17:7, (or like **צָרִיָּא** Is. 1:7, or **גָּלָה** Dan. 2:35, 4:19). The 2d per. sing. m. is sometimes written *fully*, terminating in **אֶ**. The 3d per. pl. m. follows, in some copies, the Hebrew form; as **קָרִי** Lam. 1:3. Sol. S. 3:1, **גָּלוּ** Num. 26:64, or the analogy of the other conjsgs.; as **רָמִי** Dan. 3:21. The 3d per. pl. f. occurs in the form **גָּלָן** Deut. 2:11, or **גָּלָן** Ruth 4:17. Finally a few instances occur of the Praet. Pe. with **א** prosthetic; e. g. **אָבָרִי** Prov. 20:12. **אָשְׁתִּירִי** Dan. 5:4. In the other conjugations the 3d per. pl. instead of **יִי** sometimes takes **יָאֶ**; Ezek. 23:10. Is. 11:4. Jer. 6:14.

2. *Future*. The 3d per. m. sing. terminates indifferently in **יִי** or **אֶ**. It sometimes appears even with Qamets; e. g. **יְהִרְבָּא** Is. 53:2, **יְהִרְבָּא** Zech. 6:12, (according to Buxtorf.) The 3d per. pl. sometimes takes the termination **וִן** instead of **וִן**. Comp. Dan. 7:26. Is. 65:23. Ex. 22:31.

3. *Imperative*. The 2d f. sing. ends sometimes in **אֶ**; as Gen. 19:32. The form **תִּירָא**, Gen. 24:60, is anomalous.

4. *Infinitive*. In Peal it sometimes takes a paragogic **א**; e. g. **מְבַצְרָא** Prov. 25:17. Esth. 5:14. Ez. 5:9. The regular form is employed as Inf. *absolute* Is. 61:10. Am. 5:5. Gen. 26:28. The Inf. of the other conjugations, in the biblical Chaldee, terminate in **יָהֶ**; e. g. Dan. 2:10, 5:2, 6:8, more rarely, in the Targums in **וִי**; e. g. **אֲשַׁמְרִי** Num. 12:8. Jon.

For the Participles of verbs ל"א, see below, § 34.

Note. *Apocopate Futures and Imperatives* are less frequent in Chaldee than in Hebrew. The following are examples.

Fut. apoc. **תִּשָּׁתָּה** Hab. 2:16, **יְהִי** (יהו) Eccl. 11:3, like the Heb. **יִשְׁתַּחֲוֶה**, **תִּהְיֶה** Ex. 22:31, from **הָיָא**, (elsewhere fully, **יְהִיָּא**, **יְהִיָּא** Gen. 17:4, 24:14); **יְהִי**, **יְהִי**, **יְהִי**, **יְהִי**, from **הָיָא**, Deut. 4:1. Prov. 15:27. Gen. 20:7. 2 K. 1:2, 8:10. These forms have generally an optative signification.

Imp. apoc. **אֲשִׁתָּה**, with **א** prosth., Gen. 24:14. Pael, **שִׁי** Gen. 44:1, **חִי** Gen. 37:16. Aphel, **אֲחִי**.

An *apocopate participle*, Aphel, is **מְחִי** instead of **מְחִי** Deut. 32:39.

§ 24. *Verbs doubly anomalous.*

1. **פָּן** and **ל"א** (ל"ה). These unite the irregularities of both classes; e. g. **נָשָׂא**, Aphel, **אֲשִׁי**.

2. **פָּא** and **ל"א**. E. g. **אָהָא**, **אָבָא**, **אָזָא**, **אָסָא**. *Peal Fut.* **יְהִי** Deut. 29:20, **יְהִי** Gen. 33:14. *Inf.* **מִיָּא** (מִיָּא) Dan. 3:19, **מִיָּא** Dan. 3:2.—*Ithpeel*, **אֲתַסִּי** Lev. 13:18. *Fut.*

יְתִיתִי Lev. 13 : 2.—*Paël*, אָסִי, Part. מָסִי 2 Kings 20 : 5. *Ithpaal* אֶתְסִי 2 Kings 5 : 13. *Aphel*, אִתִּי Gen. 4 : 4. Part. מִתִּי Gen. 6 : 17. Imp. Peal in one case, by Aphaeresis, תִּי (Lond. ed. אָתִי) *come ye*, Prov. 9 : 5. Elsewhere אָתִי, Dan. 3 : 26.

3. לָא and פִּי. E. g. יָרָא (יִרְדָּה), יִרְמָא, יִרְחָא. *Peal*, Fut. יָרִי Ps. 50 : 16. *Aphel*, אִירִי Ps. 75 : 2. Inf. אִירְחָא Ex. 12 : 33. Part. מִירִי Prov. 28 : 13. Imp. אִירִי Gen. 19 : 22. אִירִי Judg. 5 : 2.

Note. Those verbs לָא which have ו for their middle radical are regular, so far as ו is concerned, i. e. the ו is always a consonant; as יִרְחָא, יִרְמָא.

§ 25. Defective verbs and mixed forms.

1. But few verbs actually exhibit all, or nearly all, the moods and tenses. So far as this deficiency is occasioned by the fewness of those remains of the Chaldee which have reached our time, it does not belong to a grammatical treatise. Those verbs only must be noticed here which, though cases frequently occur where certain forms would naturally be employed, constantly supply their places by forms borrowed from different themes. The following are examples;

יָתֵב and נָתַן, *to give*, the former occurring in Peal Praet. and Imp. and in Ithpeel; the latter chiefly in Peal Fut. and Inf.—סָלַק and נָסַק *to ascend*, the former being used in Praet. Peal, in Paël, and the Passives of the first and second conjugations; the latter in the Inf. and Imp. Peal, and in Aphel. Deut. 9 : 9, 10 : 1, 2 Kings 17 : 4,—שָׁתָא and שָׁקָא *to drink*; שָׁתָא in Peal, שָׁקָא in Aphel.—הִלָּךְ and הִיךְ *to go*; the former chiefly in Paël, the latter in Inf. and Fut. Peal.

An example of double inflection in the same word is יִרְעֵ. The Future is commonly יִרְעֵ like verbs פָּן. The 1st per. sing. only follows the analogy of verbs פִּי, אִירֵ, Ps. 39 : 5, 101 : 4, though אִירְעֵ also occurs, Dan. 2 : 9.

2. The following, which have been called *mixed forms*, are improperly so designated. אֶתְּפַרֵּת Dan. 7 : 15, and אֶשְׁחַדֵּם Dan. 4 : 16, are but Syriac pointings of the Praeter; and the Future 1st sing. אֶתְּפַרֵּת Jud. 15 : 7, (Ven. ed.) for אֶתְּפַרֵּת is not destitute of all analogy; comp. in Hebrew אֶתְּפַרֵּת, Gesenius Lehrgeb. p. 312. יִרְמָן Hos. 4 : 2, can hardly be called a mixture of Fut. and Part.; for, (as the Future of this verb has the form יִרְמָן), יִרְמָן may be considered 3d plur. fem. analogous with תִּפְעֹלֶיךָ Jer. 3 : 19.

§ 26. Irregular verbs with suffixes.

1. The forms of *most* irregular verbs before suffixes do not differ essentially from those of the regular verbs; and, so far as verbs פִּי, עִי, עֵי, and פִּי are concerned, may be learned from § 16. The following examples will illustrate this remark;

(a) פִּי, Peal; נִתְּנָה Judg. 20 : 32, יִשְׁלֹחַ Ps. 91 : 12, תִּנְטֹלָה Ps. 28 : 3.—Aphel; אֶתְּפַרֵּת Ex. 32 : 12, אֶתְּפַרֵּת Job 10 : 18, אֶתְּפַרֵּת Num. 20 : 5.

(b) עִי, Peal; יִבְזוּנִי Jer. 20 : 5.—Aphel; תִּדְקַח with epenthetic נ, Dan. 7 : 23, אֶתְּפַרֵּת Ps. 44 : 20, תִּדְקַח Dan. 2 : 24, אֶתְּפַרֵּת Jud. 19 : 3.

(c) עֵי, Peal; שְׁמִיָּה Gen. 50 : 26, שְׁמִיָּה Ez. 5 : 14, תִּדְרֹשְׁהָ Dan. 7 : 23.—Paël; קָמַמְהָ Ps. 105 : 10.—Aphel; אֶתְּפַרֵּת Dan. 3 : 2, תִּדְרֹשְׁהָ Hos. 6 : 2, תִּדְרֹשְׁהָ Ez. 5 : 11.

(d) פִּי, Peal; יִדְרֹשְׁהָ Ez. 28 : 19, יִדְרֹשְׁהָ Deut. 22 : 2.—Aphel, אֶתְּפַרֵּת Dan. 5 : 7, יִדְרֹשְׁהָ Dan. 2 : 13, יִדְרֹשְׁהָ Dan. 2 : 26.

2. The forms of verbs לֹא before suffixes differ more widely from those of the regular verbs. Thus

(a) א and י final *quiescent* are commonly dropped before suffixes in the Praeter and Future; while the former takes suffixes with the union vowel — or —, and the latter with נ epenthetic; e. g. הִנֵּהי *he saw me*, 2 Sam. 1 : 7, הִנֵּהי

he saw him, Jud. 19 : 3, תִּלְוֶנָּה Is. 42 : 5, יִחְזַקְהָ Lev. 13 : 21, יִחְזַקְנִי Ex. 33 : 20. Sometimes they are retained; e. g. בָּדְאִי Prov. 8 : 22, חָזַאֵה Gen. 38 : 15. Aph. אֶחְזַקְךָ Deut. 4 : 36, אֶטְעֶנָּה Obad. 3, אֶטְעֶנִּי Gen. 3 : 13, Pseudo-Jon.

(b) The final quiescent *i* in the Imp. of all the conjugations is retained; e. g. רְמִיחֵי Ex. 4 : 3, אֶחְזִיקָא Ex. 33 : 18. (But Jer. 36 : 15, קָרְחָא for קָרִיחָא).

(c) The *i* of the 3d pers. plur. Praet. Peal, and of the Imp. is generally changed into *u*; יִי into יוּ; e. g. רְמִינִי Jon. 1 : 12, חָזַקָא Lam. 1 : 7, אֶטְעִינָּה Is. 3 : 12.

(d) The persons of the Praeter in יִי and יִי remain unchanged; e. g. רְמִיחֵי Jon. 2 : 4.

(e) הִי of the 3d pers. sing. fem. Praet. is changed into יִי; e. g. אֶטְעִינָּה Hos. 4 : 12.

On the Inf. Peal and the Participles, see below, § 35.

CHAPTER IV.

NOUNS.

§ 27. *Derivation of Nouns.*

1. Nouns, in Chaldee as in Hebrew, are either *primitive* or *derivative*. The former are, for the most part, the same as in Hebrew, and are regarded as primitive for similar reasons. Comp. Gesenius Lehrgeb. p. 478. seq. Stuart's Heb. Gram. § 316. The derivatives, constituting the great majority of nouns, are formed either from verbs, (which is generally the fact), and these are termed *verbal*; or from other nouns, and then they are called *denominative*.

2. Verbals derived from the *Infinitive* are generally *abstract* in signification, i. e. they express the action, and

have the forms קטל, קטל, קטל, קטל, קטל, קטיל, קטיל, קטיל, קטיל, קטיל, etc.; those derived from *Participles* are generally *concrete*, i. e. express the actor, and have the forms קטל, קטל, קטל, קטיל, קטיל, etc.

3. Denominatives are generally formed by adding the termination י- (י-), fem. א- (א-); or ו-. They are generally adjectives, especially ordinal numerals, or patronymic or gentile nouns; e. g. נכרי *a foreigner*, מצרי *an Egyptian*, סרפן *a rebel*. Many feminine nouns in י- and א- are also denominative; e. g. מלכות *a kingdom*, from מלך *a king*; אלמנות *widowhood*, from אלמן *a widow*; שרשית *a rooting out, extirpation*, from שרש *a root*.

§ 28. Gender and number of nouns.

1. The genders are two, masculine and feminine. The latter generally terminate in א- (א-), ו (א-), י- (א-), or ו. It should be noticed however that א- is also the termination of the emphatic state in masculines. Consequently, in ascertaining the gender of nouns, the analogy of the other dialects and the sense are more certain guides than the mere form of a noun.

Note 1. The termination א- is generally to be considered a Hebraism. It is regular in Chaldee, only in feminines derived from masculines in י-; as קרמא fem. from קרמי.

The employment of א- instead of א in these forms is obviously designed to avoid the repetition of the א. For a similar reason all the infinitives of verbs Lamedh Aleph except Peal terminate in א.

Note 2. There are a considerable number of feminine nouns with masculine forms, mostly the same as in Hebrew; e. g. אבן *a stone*, ארץ *a path*, ארץ *earth*, אוזן *an ear*, חרב *a sword*. Some are common; e. g. אות *a mark*, אש *fire*, גופא *a vine*, and the numerals from 20 to 100.

2. The numbers are two, singular and plural. The few dual forms which occur are to be regarded as Hebraisms. They occur only in the biblical Chaldee, terminating in the absolute state, in ו-. See Dan. 2:34,

7:4. The dual in the other states cannot be distinguished from the plural. Compare Dan. 2 : 33, 41, 7:7. In the Targums the *double members*, etc. are expressed by the plural, and where the number *two* is required, תַּרְיִן is inserted. Plurals masculine end in תַּיִן, plurals feminine in תַּיִן.

To most masculine nouns, viz. to those which terminate in a radical letter, the termination תַּיִן is directly appended; e. g. סֵלֶךְ a rock, pl. סֵלְכֵי. But those which terminate in אֵ- derived from verbs לָא, take תַּיִן; those in יֵ- or אֵי- take תַּיִן. Feminines in אֵ- change this ending directly into תַּיִן; those in וֵי and יֵי- change these terminations into תַּיִן and תַּיִן; e. g. מְלָכֵי, מְשִׁרֵי, plural מְלָכֵי, מְשִׁרֵי; and finally, those in אֵי- from masculines in יֵ- form the plural in תַּיִן; e. g. בְּרָמָה plur. בְּרָמָיִן.

As in Hebrew, there are also in Chaldee many nouns having the form of masculines in the sing. but of feminines in the pl., and *vice versa*; e. g. אֶרֶץ, אֶרֶץ; אֶמֶת, אֶמֶת; מֶלֶךְ, מֶלֶךְ; חֶבֶד, חֶבֶד; שֶׁנָּא, שֶׁנָּא; שֶׁנָּא, שֶׁנָּא.

In some nouns both terminations are in use, even in the same Targum; e. g. אֶמֶת, pl. אֶמֶת and אֶמֶת; נָהָר, pl. נָהָר and נָהָר, (as if from נָהָר); יוֹם, pl. יוֹם and יוֹם, etc. Sometimes the forms with different endings have different significations; e. g. from קֹל a voice, קֹלֵי thunders. Ex. 9 : 23, קֹלֵי voices, Ps. 93 : 4. These examples should be distinguished from *epicene* nouns, or those which express both males and females, such as סִיס, pl. סִיסֵי.

Sometimes feminines plural take an additional plural ending. So in Hebrew and Arabic; comp. Stuart's Heb. Gram. § 327. 5.

Some nouns occur only in the plural; as חַיִּי life, שָׁמַיָּא heaven; especially those which designate the different ages of life; as עוֹלָמֵי youth, though some of these occur in the singular, with the termination יֵי. Others occur in the singular only; e. g. the names of the metals, זָהָב gold, פְּרָזֶל iron, כֶּסֶף silver. But כֶּסֶף occurs in the sense of *pieces of silver*. Gen. 42 : 25.

§ 29. States of Nouns.

1. Besides the *absolute* and *construct*, which occur in Hebrew, nouns in Chaldee have also the *emphatic* state, in which they originally corresponded, in sense, to nouns in Hebrew with the article.* It has however come into

* So in Danish, *Landene*, the countries, from *Lande*, countries. Rask, Danish Grammar, p. 14. Also in Albanian, *Gour*, stone; *Gouri*, the stone. Malte Brun, Univ. Geog. vol. VI. p. 201.

use, in many cases, where the sense does not require the definite article. In Syriac, this liberty has been much more extensively taken.

Note. The *indefinite* article is expressed, either simply by the absolute state, or by the numeral ܐܢܝܢ *one*; e. g. Dan. 2:31, 6:18. Ez. 4:8.

2. Construct State. Characteristic terminations.

a. Masculines plural change ܐܢܝܢ into ܐܢܝܢ. The termination of the construct state of masc. nouns in the sing. does not differ from that of the absolute state.

b. Feminines in ܐܢܝܢ (ܐܢܝܢ) change these endings into ܐܢܝܢ in the sing., into ܐܢܝܢ in the plur. const. Feminines in ܐ and ܐܢܝܢ resume their original ܐ in the const. sing., and in the plur. change ܐܢܝܢ and ܐܢܝܢ into ܐܢܝܢ and ܐܢܝܢ.

3. The *emphatic state* is characterized, in both genders and both numbers, by the ending ܐܢܝܢ. (Masculines in ܐܢܝܢ, which take ܐܢܝܢ in the emphatic state, constitute the only exception).

a. To masculines singular (except such as terminate in ܐܢܝܢ or ܐܢܝܢ) this termination is directly added; e. g. ܐܢܝܢ *a horse*, ܐܢܝܢ *the horse*; masculines in ܐܢܝܢ substitute the letter ܐ for their final syllable, and those which end in ܐܢܝܢ change this ending into ܐܢܝܢ; e. g. ܐܢܝܢ, ܐܢܝܢ, ܐܢܝܢ, ܐܢܝܢ.

b. Feminines in ܐܢܝܢ change ܐ in the emph. sing. into ܐ; e. g. ܐܢܝܢ, emph. ܐܢܝܢ; those in ܐܢܝܢ change this ending into ܐܢܝܢ; e. g. ܐܢܝܢ, emph. ܐܢܝܢ; finally those in ܐ and ܐܢܝܢ appear in the emph. state with their original full endings ܐܢܝܢ and ܐܢܝܢ; e. g. ܐܢܝܢ.

c. In the plural, the masc. endings ܐܢܝܢ and ܐܢܝܢ are changed into ܐܢܝܢ; as ܐܢܝܢ. ܐܢܝܢ (from sing. ܐܢܝܢ) becomes ܐܢܝܢ; as ܐܢܝܢ, emph. ܐܢܝܢ.

d. In feminines plur., the emphatic state is formed by adding ܐܢܝܢ to the construct; e. g. ܐܢܝܢ, ܐܢܝܢ, ܐܢܝܢ. But such as terminate in the sing. in ܐܢܝܢ (from masculines in ܐܢܝܢ) resume here their original ܐ; e. g. ܐܢܝܢ from ܐܢܝܢ.

4. Before suffixes [*in the suffix state*], nouns exhibit the following modifications.

a. Derivative masc. nouns in ܐܢܝܢ change this ending into ܐܢܝܢ before suff.; as ܐܢܝܢ from ܐܢܝܢ; those in ܐܢܝܢ (from verbs ܐܢܝܢ) change this termination into ܐ moveable; as ܐܢܝܢ from ܐܢܝܢ.

b. All masc. plur. nouns drop the ending ܐܢܝܢ (ܐܢܝܢ) and then take the suff. of nouns plural.

c. Feminines in ܐܢܝܢ change ܐ into ܐ in the sing.; as ܐܢܝܢ from ܐܢܝܢ;

those in ו and י take the construct form before suffixes; as מַלְכֵי־יָמָם; those in שׁ (radical) change this ending to יָה־; and those in אָ־ (from masc. in א־) resume their original י; e. g. מַלְכֵי־יָמָם.

d. In the fem. pl., suffixes are appended to the construct state; e. g. מַלְכֵי־הַיָּמָם, מַלְכֵי־הַיָּמָם.

§ 30. Declension of Nouns.

Since no vowels are *dropped*, except those of the final syllable of ground-forms, (comp. § 7. c.,) and since changes of any kind are less frequent than in Hebrew, (the first vowel of the ground-form remaining throughout invariable, except in monosyllables and segholate forms,) fewer modes of declension would naturally be expected, than appear in Hebrew. Accordingly we reckon in Chaldee *nine* declensions, six of masculine, and three of feminine nouns.

§ 31. First Declension.

The first declension includes all nouns which have all their vowels immutable. It comprehends,

(a) Nouns which have יָ, יִ, וּ, or ו before their final consonant; as נִיזְ a fish, יוֹם a day, רִישׁ a head, קָרִיב near.

In a few nouns which would seem to belong to (a), the quiescents are treated as *fulcra*. Such belong to Dec. IV. e. g. אִימִי Num. 25 : 15, Pseudo-Jon. instead of אִמִּי.

(b) Nouns which have אָ in their final syllable; as טָב good, גָּנָב a thief.

Note 1. Nouns with אָ in the ultimate are chiefly of six classes.

(1) Nouns derived from verbs עָזַר; e. g. קָדַ, טָב (Heb. קוּל, טוּב);

(2) Nouns of the form בָּקָב, שָׁלָם (Heb. שָׁלוֹם);

(3) Nouns of the form קָשָׁל, (Arabic قَتَال, Heb. with אָ impure;)

(4) Nouns like קָשָׁל, (Heb. with אָ pure,) and קָרִשָׁל;

(5) Nouns which have the formative ending קָרִיבָן; as קָרִיבָן (Arab.

قُرْبَان); and

(6) Nouns of the form קָשָׁל; as קָשָׁל, אִימִי.

The first three of these classes retain אָ in all the inflections, and consequently belong regularly to Dec. I.

Nouns of the fourth, fifth, and sixth classes sometimes take — instead of — in the construct sing., and before the suff. בִּין and הִין . Elsewhere the — is retained. The punctuation of these nouns is however variable; and as they present no other irregularity, and are not very numerous, they may better be regarded as exceptions from Dec. I. than as forming a separate declension.

Note 2. There are also a few nouns, (principally of the form קָטוֹל), having Qamets in the penultimate, which are sometimes varied according to the first declension, but sometimes drop their penultimate vowel, out of the absol. sing.

§ 32. *Second Declension.*

The second declension includes nouns with final — or — , either monosyllabic, or having the preceding vowels immutable; as יָד , שֵׁם , עֵלָם , מִכְסָּר . This — or — is *dropped* before pronominal suffixes or formative syllables, beginning with a vowel.

Note 1. Form with a guttural מִכְסָּר , with suffix מִכְסָּרָה Job 28 : 26.

Note 2. Forms like קָטֹלִין (— shortened into —) from קָטֹל , 1st part. Peal, e. g. חֲכָמִין Gen. 3 : 5, etc. are to be set down to the account of irregular punctuation. Analogy requires קָטֹלִין .

Note 3. In this declension may be reckoned פְּרוֹזָל , emph. פְּרוֹזָלָא , etc. as if from פְּרוֹז .

Note 4. Before כּוֹן and הִין , monosyllables, as in Hebrew, take — , — , or — ; e. g. רְמִיהוֹן Zeph. 1 : 17, רִדְכוֹן Isaiah 1 : 15.

The form רִבְשִׁין from רִבֵּשׁ Ezek. 27 : 2, is peculiar.

§ 33. *Third Declension.*

This declension includes all nouns which correspond to the Segholate forms in Hebrew. They may be written in Chaldee, as in Hebrew, either with two vowels, the second of which is always considered a furtive vowel; as מִלָּה , הִלָּם , (these forms almost exclusively in the biblical Chaldee,) בִּרָה , (קִרְשׁ ;) or with only one vowel, which belongs between the last two consonants; as סִפָּר , מִלָּה . They are inflected, for the most part, as in Hebrew. But,

a. In the Plural absol. the forms מִלָּה and סִפָּר become, as they do in most other inflections, מִלָּה and סִפָּר .

b. The form קִרְשׁ sometimes follows the analogy of Hebrew; as הִקְרָשָׁא

Dan. 2 : 37 ; sometimes takes — ; as בְּתֻלָּא Ez. 5 : 8. Very rarely, Hholem is retained ; as שׁוּרְטוּהִי , Isa. 53 : 2.

c. In a few cases the י of the form בִּית remains moveable in its inflections ; e. g. בִּיתָא Ez. 5 : 3, עִיָּה Sol. S. 4 : 8.

d. Nouns of the forms מִלָּךְ and סִפֵּר in the course of inflection, generally take — or — under their first radical, according to the paradigm. נִגְדִי, חֲלָם, עֲדָר, and some others take —. Comp. Dan. 4 : 6, 5 : 12. Gen. 32 : 16. Isa. 53 : 2. Nouns having gutturals for their first or second radical, naturally take — ; as מְצִמָּא, מְצִמָּא ; עֲבָדָא, עֲבָדָא.

e. Participles Ithpeel, with a few nouns, not properly Segholates, follow the analogy of this declension ; e. g. מְחַקֵּטֵל, inflected precisely like מִלָּךְ.

§ 34. Fourth Declension.

The fourth declension includes all nouns which double the final consonant when they receive accession. They are mostly monosyllables derived from verbs עָלָה. The long vowels, —, י, and (for the most part) ו, are exchanged in the course of inflection for the corresponding short vowels. In some nouns — becomes — ; as פֶּתָא, פֶּתָא ; צֶדֶד, צֶדֶדָא Ex. 19 : 23, גִּלְגִּלָּה, גִּלְגִּלָּה Dan. 7 : 9.

פֶּל has in the *emph. st.* פֶּלָא etc. with the tone on the penultimate ; but with suff. which draw the tone forward, פֶּלְהוֹן Dan. 2 : 38, 7 : 19.

§ 35. Fifth Declension.

The fifth declension includes nouns, participles, and infinitives, derived from verbs לָא and terminating in אֵ—, יֵ—, or וֵ— ; as גִּלָּא, גִּלָּא, בָּבִי, מִגְלִי, מִחְגְּלִי. The י generally appears, in the course of declension, as the third radical, displacing the substituted א in forms like גִּלָּא. The termination וֵ— of the plural absolute is sometimes contracted into וֵ—. More rarely it follows the Hebrew analogy, and terminates in וֵ— ; as Job 1 : 13. Lam. 1 : 3. Sometimes, perhaps by mistake of transcribers, it is pointed וֵ— ; as שִׁינָּה Dan. 7 : 3, מִדְּהָן Gen. 3 : 15, Jeru. Targum, where the connection decides that these forms are masculine. In the const. and *emph. plural*, no trace of the radical י remains.

Note 1. *Peculiar forms of this declension.* דָּרִיתָן Pl. with suff. Is. 10:2.—זָנִי Plur. זָנִי Lev. 19:10.—נָקִי Pl. נָקִי Deut. 6:3, Jer. Targ.—רָבִי Pl. רָבִי Ruth 2:21.

Note 2. Infinitives Peal of verbs ל"א are sometimes regularly inflected in this declension. Comp. Dan. 4:23. 2 Sam. 13:6. Ez. 5:9. But sometimes the א is dropped; as מִבְּקָה 1 K. 18:16, מִחֲנוּה 2 Sam. 13:5, מִחֲנוּיִכוֹן Josh. 3:3, מִבְּבָה Gen. 23:2.

§ 36. Sixth Declension.

Here belong the derivative nouns terminating in the formative syllable י־ (א־,) compare § 27. 3. They are mostly *gentile* or *patronymic nouns*, or *ordinal numerals*.

a. These nouns, when they receive accession, change their final י into א, which is likewise moveable, and commences a new syllable. As a consequence, י־ is here changed into א־.

b. The plur. emph. terminates in י־, agreeing in form with the construct, as has been remarked above § 29. 3. c.

Exc. from b. בְּטָרְבָה Dan. 2:5, הַבְּחִינָה Dan. 3:2, 3, הַהִירְבָה Dan. 3:8. Ez. 4:12, 23, 5:1, 5. This declension includes also some derivatives from verbs ל"א which terminate in י־ but are not passive participles. (Comp. the preceding decl.); e. g. בְּלִי, pl. בְּלִיָּה Gen. 1:6, Jer. T. Ps. 104:13, וְיִי, emph. וְיִיָּה, pl. וְיִיָּה Jer. 19:4.

§ 37. Seventh Declension.

The seventh declension includes all invariable feminines, i. e. all nouns with the feminine endings א־, י־ and וְ, the final syllable of which commences with only one consonant; as בְּמִיָּה *height*, עֲצָה *counsel*, גְּבִירָה *strength*, מִגְלָה *a roll*, טְבִיָּה *goodness*, מִרְבֵּי *a nurse*.

Whatever vowels precede this termination are immutable; so that the paradigm exhibits all the changes of these nouns in accordance with the principles stated in §§ 28, 29.

Note. In forms like a, if the penultimate be a simple syllable, the Sheva which takes the place of the final Qamets in the emphatic and suffix states singular is silent; e. g. *mədhīnā*, emph. *mədhīnā*: if the penultimate be a mixed syllable, that Sheva is vocal; as *məgīllā*, emph. *məgīllāthā*.

§ 38. *Eighth Declension.*

The eighth declension includes all those feminines, the final syllable of which commences with two consonants; e. g. שֵׁפָא *a lip*, אֶצְטְלִי (i. q. *στολή*) *a robe*, זְכוֹ *purity*.

a. Nouns in אֶ- of this declension must evidently *supply* a vowel in the emph. and suff. states; for otherwise they would exhibit the impossible forms שֵׁפָתָא, אֶצְטְלָתָא, etc., viz. with two vocal Shevas in immediate succession. This supplied vowel is Hhireq or Pattahh, (the latter with gutturals;) more rarely Seghol; e. g. שֵׁפָא, שֵׁפָתָא, אֶצְמָא, אֶצְמָתָא, חֶמָא, חֶמָתָא.

אֶצְלָא belongs here, and is treated as if written אֶצְלָלָא; e. g. emph. st. אֶצְלָתָא: but the vowel of the first syllable is dropped for the sake of euphony.

b. The paradigm b. comprises all feminines in תָּא, derived from verbs אֶל, which have a consonant without a vowel, immediately preceding this termination. The *supplied vowel* is Hhireq, in which י quiesces.

c. Those in יָא- and יָא are regular in the sing. like Dec. VII. In the plur., as becomes necessary, they also take a supplied vowel, Hhireq or Pattahh.

§ 39. *Ninth Declension.*

Here belong feminines in תָּא- derived from masculines in יָא- of Dec. VI. Comp. § 28. 1. Note 1. In the emphatic state and before suffixes, אֶ is exchanged for י *moveable*, though ordinal numerals, for the most part, take יָא- or יָא- or entirely drop it; e. g. תְּשִׁיעִיתָא Lev. 25:22, שְׁבִיעִיתָא Deut. 15:9, שְׁבִיעִיתָא v. 12. (but comp. רְבִיעִיתָא, Dan. 7:19.) The same substitution of י for אֶ occasionally appears even in the absolute and construct plural; as נִיבְרָנָא Gen. 13:15.

Note 1. As in Hebrew, the fem. forms are sometimes so mixed that the singular is of one declension and the plural of another; e. g. אֶצְלָא pl. אֶצְלָנָא, as if from אֶצְלִי, מְרַגְלִיתָא pl. מְרַגְלִנָא and מְרַגְלָנָא.

Note 2. When feminine nouns are formed from masculines by adding the terminations אֶ- , יָא and יָא- , the changes in the ground-form are precisely the same which appear in the emph. st. of masculines.

Note 3. Segholates in תָּא- are rare. They are inflected precisely as in Hebrew.

§ 40. *Irregular and Defective Nouns.*

These are doubtless such as were in most frequent use. The following are the principal. אב, אח, אם, אָמא, עם, נביא, נד, טלי, חם, בת, בר, ברת, אָתא, אָרי, אָסי, אָנש, פירי, קרי, ריש and שים or שים. Their anomalies are given in the vocabulary.

§ 41. *Adjectives.*

The most frequent *forms* of adjectives are קטיל, קטיל and קטיל; less usual are קטיל and קטיל. They are inflected like nouns. For the *comparison* of adjectives see § 64.

Note. Adjectives of the first, third, and fourth declensions have their feminines generally declined according to the seventh; those of the second and fifth, according to the eighth; and those of the sixth, according to the ninth.

§ 42. *Numerals.*

1. *Cardinals.* a. These, from 3 to 10, present the same anomaly as in Hebrew, the masculines being indicated by fem. forms, and the feminines by masc. forms. See Par. XI.

Note. הָרִי sometimes takes suffixes, and then appears in the form הָרִי; e. g. הָרִי הָרִי both of them, Gen. 2:25, הָרִי הָרִי both of you, Gen. 27:45.

b. From 11 to 19. The units are prefixed to עָסֵר for the masc., and to עָסֵרִי for the fem. It must be remarked however, (1) That the units appear somewhat different from the regular form, (comp. the paradigm,) and (2) That, in the later Targums, the units and עָסֵר or עָסֵרִי are contracted into one word. These forms are presented in the paradigm in parentheses.

c. The tens from 30 to 90 are, as in Hebrew, simple plurals of the units 3—9; e. g. הָלָלִין thirty, אַלְפִּין forty, etc. Eighty is somewhat irregular, viz. הָלָלִין [i. e. הָלָלִין] or הָלָלִין, Jer. 41:5. Ex. 7:7. Twenty is expressed by the plural of ten, עָסֵרִין or עָסֵרִין. Though masc. in form, these are all of the common gender.

d. The intermediate numbers 21—29, 31—39, etc. are expressed by simply placing the smaller number after the larger, connected by ו; e. g. masc. עָסֵרִין וְחָדָה, fem. עָסֵרִין וְחָדָה twenty-one. etc.

e. One hundred מֵאָה, 200 מֵאָהִין, 300 מֵאָה, 400 מֵאָהִין, 500 מֵאָהִין, 600 מֵאָהִין, 700 מֵאָהִין, 800 מֵאָהִין, 900 מֵאָהִין, 1000 מֵאָהִין.

etc. the prefixed units being feminine; 1000 אֶלֶף, 2000 הָרִיב אֶלְפִין, 3000 הָרִיב אֶלְפִין, etc. the prefixed units being masculine; 10,000 רֶבּוּ, 120,000 הָרִבּוּא עֶסְרִי רֶבּוּ, Jon. 4: 11.

2. *Ordinals*. The first two have peculiar forms, viz. *first* בְּרִיחַ, *second* הַנֶּחָד, (comp. Heb. שְׁנִי).

a. From *third* to *tenth* they are formed from the cardinals, and terminate in י (אִי-) emph. אֶחָד for the masc., and אַחַד, emph. אֶחָד or אֶחָד for the fem.

b. From *eleventh* to *nineteenth* the units are prefixed to אֶסְרִי, but contracted into one word; e. g. הָעֶשְׂרִיבַּי *eleventh*, Num. 25: 8, הָעֶשְׂרִיבַּי *twelfth*, etc. In designations of time (as *the fourteenth year*, &c.) the cardinal numbers are generally employed.

c. Above 20, as in Heb., cardinals and ordinals are the same. For the mode of designating *distributives* and *numeral adverbs* see § 65. 4, 5.

CHAPTER V.

PARTICLES.

§ 43. *Adverbs*.

1. The following are *primitive*; אָן *where?* מֶתַי *when?* אַחֲרָי *also*, תַּמָּה *there*, לֹא *not*.

2. *Derivatives with characteristic ending*; יָמִים *by day*, יוֹמָנָא *to-day*, אֲסַפְרָנָא *carefully*, אַרְמִית *in Aramean* (Aqaiṣṣi), מְסַרְהָבָא *hastily*, תִּנְנִית *again*.

3. *Other parts of speech used adverbially*;

a. Substantives, either with prepositions; as בְּקִיצוֹר *in short*, שְׁרָטָא *in truth*, בְּקִישְׁטָא *truly*, מִיָּד *immediately*; or without them; as בְּלֵל *wholly*, מִתְּתָא *below*.

b. Verbal forms, viz. Inf. and Part.; as מִפְּרֵעַ *backwards*, הוּב *again*, *once more*.

c. Adjectives, numerals, and pronouns; e. g. בֵּן [*firm*] *truly*, *thus*, etc. בְּהָדָא [*as one*] *together*, כְּמָה [*like what?*] *how! how very!*

4. Compound adverbs; אֵיכְרִין *how?* אֵימֶתַי *when?* עַד-כֹּה [*to here*] *hitherto*, מִכֹּה [*from here*] *hence*, מִהֵיכָא *whence?* מִתְּתָא *thence*, לֹא אֵיחַ [*there is not*]. For the mode in which the last, as well as אֵיחַ, takes pronominal suffixes. see § 3. II. Note 4.

5. A *simple question* is expressed by the prefix הָ, (before a consonant with Sheva, simple or composite, הָ). Pronouns or adverbs express an interrogative sense by prefixing אִי ; e. g. אִי מֵן *whence?* אִי אֶל *who?* Comp. § 9. 3. Before *interrogative* adverbs אִי is intensive ; as אִי מְהֵרָה , to which I believe our language has nothing precisely equivalent, unless it be the colloquial phrase, *where in the world?*

§ 44. Prepositions.

1. The following are *originally* prepositions :

(a) The inseparable בּ, בְּ, and לְ prefixed to nouns and pointed with — before simple Sheva ; as בַּסֶּפֶר ; before a word, the first letter of which has a composite Sheva, with a corresponding short vowel ; as לְמִנִּי, בְּאֶנֶשׁ . In the latter case, contraction sometimes takes place ; as לְאַלְהָא Dan. 5 : 23.

(b) The separable monosyllables לָנָה, בְּמָה, בְּנָה, which before nouns, appear as separate words. They take pronominal suffixes without change ; as לְנָתִי *with me*.

Instead of בּ prefix, appears the separate form בִּי, Sol. S. 1 : 9, 13.

2. Words employed as prepositions but originally nouns or other parts of speech ; viz. בְּלֹא *without*, (compounded of the adv. לֹא and בּ.) מִן [part] *from, of*, קֹדָם, and קֶדֶם *before*, בֵּין *between*, חֲלִיפָה *instead of*, תַּחַת *under*, מִטּוֹל and אֶמְטּוֹל *on account of*. These, (with the exception of the first.) and some others, are originally nouns, and conform to the analogy of nouns, in receiving suffixes ; sometimes,

a. Having feminine forms ; e. g. מִטּוֹלָתָא . But מִטּוֹל retains the masc. form before הֵן and בָּן ; or

b. Having plural forms ; e. g. מִטּוֹלִים, קֶדְמִי, בְּתִירוֹתִי, etc.

3. Compound prepositions ; מִן, קֶדֶם, לְקֹדָם, מֵן, בֵּין.

§ 45. Conjunctions.

1. *Primitive* conjunctions are וְ *and*, כִּי *as*, לְ *that* (before Fut.), הֵן *if*, כִּי *since*, אֲדִי *because*, אִם *or*. Borrowed from other parts of speech בְּרַם *but*, לְהֵן *so*, דִּי *that*. Compounded לֹא דִי or לְלֹא *that not*, עַד דִּי *until*, כִּי וְ *and*, כִּי לְ *because*, עַל דִּי *therefore*, אַחֲרַיִךְ *after*.

2. The inseparable conjunctions בְּ, דִּי, and לְ are prefixed like the prepositions, § 44. 1. a. Vav, before consonants with Sheva, also before בּ, מֵ, and עֵ, is pointed וּ. When לְ is prefixed to the Fut. the preforma-

tive of the latter is dropped; e. g. לְקָטִיל instead of לְיִקְטִיל. See below § 50. 2.

§ 46. *Interjections.*

* 1. These are for the most part *primitive*; e. g. הָא lo! לְוִי, לְנָאִי would that! oh that! וַיְיַי wo! (comp. Lat. *vae*.)

2. Some are borrowed from other parts of speech; e. g. הָבֵי come on! (Imp. from יָהֵב), בְּרַעֲבִי I pray! [lit. *in entreaty*], הָבִיל wo! (from הָבִיל to destroy.)

PART III.

S Y N T A X .

CHAPTER I.

SYNTAX OF PRONOUNS.

§ 47. *Personal Pronouns.*

1. The separate pronouns sometimes supply the place of the substantive verb, or at least render the use of that verb unnecessary; e. g. אֲנִי־הֵמָּה *we are* [lit. *we they*], Ez. 5 : 11; אֲנִי־הָזֶה *I [am] the seer*, 1 Sam. 9 : 19. Most frequently is the verb omitted when the pronoun is joined to a participle.

The reason of this omission of the substantive verb, in such cases, seems to be this. These pronouns have a certain strength, an inherent emphasis, (so to speak), unattainable in English, on account of the frequency with which we are compelled to use them in the ordinary inflection of verbs.

2. The suffixes are used in Chaldee as in Hebrew. Compare Stuart's Heb. Gram. §§ 470—472, Conant's Gesenius § 121. The pleonastic use of suffixes, where the noun to which they relate immediately follows, is more frequent here than in Hebrew. Thus עֲבָדָיו־דֵּי אֱלֹהִים *servants of God*, Ez. 5 : 11, בָּנָה בְּרִנְיָאֵל *in Daniel*, Dan. 5 : 12.

Note. Even the separate pronouns are sometimes used in the same manner.

3. Anomalies likewise are the same as in Hebrew; e. g. masc. for fem. Ruth 1 : 8, 9, עֲמֻנָּה (referring to the daughters-in-law of Naomi;) suff. of pl. nouns appended to sing. nouns, as in Num. 24 : 7, מַלְכוּתָהּ *his kingdom*, the latter probably a result of the full orthography, י being only a *mater lectionis*.

§ 48. *Relative and Interrogative Pronouns.*

1. The relative pronoun *הַי*, (as a prefix *הַ*,) corresponds to the Hebrew *אֲשֶׁר*; e. g. with noun suff. forming a Gen., *הַי לֹא תֵשְׁמַע לִישָׁנֶיהָ*, *whose language thou shalt not understand*; with the adverb of place, *הַמֶּן . . . הַי*, sometimes *הַמֶּן* = Hebrew *אֲשֶׁר . . . שָׁם*, *where*.

2. The interrogative appears as a *Genitive*, where a noun immediately precedes it in the construct state; e. g. *בַּת מִן אֵתָּה* *whose daughter art thou?* Gen. 24 : 23.

3. In respect to the compound possessive pronouns *הַיִּלִּי* *my*, *הַיִּלִּה* *his*, &c. see § 8. 3. note 3.

§ 49. *Mode of designating pronouns for which specific forms do not occur in Chaldee.*

1. *Reflexive and reciprocal.* These senses are indicated,

a. Simply by passive verbs;

b. By the personal pronouns; e. g. Judg. 20 : 40. *The Benjamites looked בַּהֲרִיחֵיהֶן behind them* [i. e. behind themselves, the English usage being analogous].

c. By *נִפְשׁ* or *לֵב*, or *מִצְהָה*; e. g. *נִפְשִׁי בְּלִפְנֵי upon thyself*, Ex. 9 : 14; *בְּמִצְהָהּ* Gen. 18 : 12, Sarah laughed *within herself*. So *מִימִירָהּ* *himself*, Ruth. 3 : 8.

2. *Indefinite.* *Some one* *אֲנָשׁ*, *something* *מִשְׁתָּהּ*, *פְּתָהּ* (= Hebrew *הָדָר*) and *מִשְׁתָּהּ*. So *no one* *לֹא אֲנָשׁ*, *לֹא חַד*, *nothing* *לֹא מִשְׁתָּהּ*, also *מִיִּירִי* *לֹא*, Job. 6 : 6.

3. *Demonstrative.* Sometimes by *הוּא*, *הִיא*, or with the Hebrew article *הַהוּא*, *הַהִיא*.—A peculiar mode of designating the same idea is to attach a suffix to the preceding word; e. g. *בַּהּ זְמַנָּהּ* Dan. 3 : 8, *at that time*, (lit. in it, the time), comp. *בִּי הִיא זְמַנָּהּ* Sol. S. 1 : 13.

Other forms might be mentioned, but they will occasion no difficulty which the analogy of the Hebrew will not readily solve.

CHAPTER II.

SYNTAX OF VERBS.

§ 50. *Use of the Tenses.*

1. The same variety of signification exists here as in Hebrew. Thus the *Praeter* sometimes, (especially in verbs of existence or condition,) corresponds to our *Pres-*

ent, sometimes to our Pluperfect; and the Future to the Optative, Subjunctive, or Imperative mood. It sometimes expresses even past time. See Dan. 4 : 9, 33.

2. When the Future is used in an Optative, Imperative, or Subjunctive sense, it not unfrequently takes the prefix **ל** *that, ut*, and the preformative **י** falls out; e. g. **לְהִנָּחֵל לָהּ מִתְּנָתָהּ** *thy presents be to thyself*, Dan. 5 : 17. **לְהִנָּחֵל מִדְּרָהּ**, with the beasts of the field *shall be thy dwelling*, Dan. 5 : 22. Though in the latter case Gesenius (Lehrgeb., p. 787,) considers **לְהִנָּחֵל** as Inf. instead of **לְמַהֲנָחֵל**, and compares the frequent use of the Infinitive for finite tenses in Hebrew. Comp. Stuart's Heb. Gram. § 543.

To this use of **ל** with the Fut., corresponds entirely the Arabic **ل**, Rosenmüller's Inst. ad fundam. Ling. Arab. p. 331. Compare also the French *que*.

Prof. Winer in his 2d ed. abandons this explanation, on the ground that this use of **ל** is found nowhere else in Chaldee, and prefers, with Beer, to consider the **ל** as an unusual preformative of the Future tense, (not unfrequent in the Talmud) instead of **י**. He quotes two passages from the Targums to which he considers this explanation suited; viz. Ex. 10 : 28, Jer. T. **וְלֹא לְהִנָּחֵל שְׁמַע לְמִלָּה**, (*Pharaoh*) *desires to die, and not to be listening to your words*; and Ex. 22 : 24, Jon. **לֹא תִשְׁמָעוּן בְּלִי דְלִהֲוִי**, *ye shall not impose upon him that there should be witnesses against him*. But the old explanation seems to me preferable. Is not this very idiom the basis of the Talmudical use of **ל** as a preformative of the Future?

§ 51. Peculiar mode of designating certain finite tenses.

1. A Pluperfect is formed, in the later Targums, by prefixing **הָיָא** to the Praeter; e. g. **הָיָא נִפְק** *he had gone out*. The Arabic has a similar usage.

2. A kind of Paulo-post-future, *to be about to do any thing*, is expressed by prefixing **עָתִיד** [*ready*] to the Inf. with **ל**; e. g. **עָתִיד יְיָ לְאַהֲרֹעַ**, *Jehovah is about to punish*, i. e. *will speedily punish*; by **הָיָא**; e. g. **וְהָיָא שְׁמֶשׁ לְמַעַל** Gen. 15 : 12, *the sun was just about setting*. In the latter construction, the sense of the Inf. active sometimes

becomes passive ; e. g. Deut. 31 : 17, יִהְיוּ לְמִירָבָה *they shall speedily be destroyed*.

§ 52. Use of the Imperative and Infinitive.

1. Of two Imperatives connected by ו, the second must often be rendered by the Future, being a promise, of which the first was the condition. So in English we say *Do and live*, i. e. If ye will do, ye shall live.

2. The use of the Inf. governed by verbs indicating desire, purpose, &c. and sometimes by nouns, with (or without) ל, is more frequent than in Hebrew ; e. g. Ex. 2 : 15, בָּעָא לְמַקְטֵל *he sought to kill* ; Gen. 29 : 7, לֹא אִידָן לְמִכְנֵשׁ *it is not time to collect*. ל is sometimes omitted, especially when the Infinitive is governed by a noun ; as Josh. 10 : 27, עֵדֶן מִיעַל שָׁמֶשׁ *the time of sunset*.

In other respects these moods are employed as in Hebrew.

§ 53. Use of Participles.

1. Participles joined (a,) *To the substantive verb*, indicate generally the Imperfect ; as הָיָה הֹרֵה Dan. 2 : 31, *Thou sawest* [or, *wast looking* ;] also with the Future, קָרָאן לֹא Ruth 1 : 20, *Ye shall not call* [be in the habit of *calling*] me Naomi. The same indefiniteness seems to be given to the sense, as in the corresponding construction in English. This usage is more frequent in Chaldee than in Hebrew. (b) Joined to the personal pronouns and אִיה, they designate generally the Present tense ; sometimes others ; e. g. דָּחִיל אָנָּא Gen. 32 : 11, *I was afraid*, אִם אֵיתָךְ פָּרִיָּה Judg. 6 : 36, *if thou wilt save*.

Note. Sometimes the subst. verb is omitted in this construction ; e. g. Job 1 : 13. בְּנוֹי אֲכָלִין וְשָׂתִין *his sons (were) eating and drinking*.

2. Participles govern nouns ; either, (a) In the Genitive, the participle being in the construct state ; as אֲכָלִי פָרוֹךְ 1 K. 2 : 7, *those who eat at thy table* ; or, (b) In the

case governed by the verb from which they are derived ; as פָּרִיֶזְן גְּדִיָּהוֹן Ex. 25 : 20, *stretching out their wings*.

§ 54. *Optative mood.*

This is indicated in Chaldee, either,

- a. By the simple future (compare § 50 ;) or,
- b. By questions expressing desire ; e. g. Judg. 9 : 29, מֶן יִמְסֵר רֵת עָמָא, *who will deliver this people to me ?* i. e. would that this people were under my control. Especially is the formula מֶן יִהְיֶה (comp. Heb. מִי יִהְיֶה) employed in this optative sense ; e. g. Deut. 28 : 67, מֶן יִהְיֶה עֶצְרָא, *Oh that it were evening*, lit. *who will give evening ?*
- c. By לִי with the Future, when the wish respects future time ; as לִי יִהְיֶה עֶצְרָא, *may he stand before thee !* Gen. 17 : 18.—With the Praeter when the wish regards time past ; e. g. Num. 20 : 3, לִי הָיִיתָנָא, *Oh that we had died !*

§ 55. *Agreement of the verb with its subject.*

1. The general principles, as well as most anomalies, are the same here as in Hebrew. See Stuart's Heb. Gram. § 479, seq. Conant's Gesenius, §§ 146—148.

2. When a verb has several predicates it is *generally* put in the plural. Sometimes however, especially when the verb precedes the predicates, it is singular ; so Gen. 8 : 16. Num. 20 : 11.

§ 56. *Impersonal verbs and verbs with indefinite Nominatives.*

1. Impersonal verbs are, as in Hebrew, simply the third person singular of personal verbs without any Nominative. They also take a Dative ; e. g. 1 Sam. 30 : 6, עָקַח לְדָוִד, *David was distressed*.

2. To express the idea of a verb with an indefinite Nominative ;

(a) The 3d person singular is sometimes employed exactly as in impersonal verbs ; e. g. אָמַר לְיוֹסֵף *said (some one) to Joseph ;*

(b) The 3d pers. plur. ; which frequently *must be*

rendered by the passive; e. g. Dan. 4 : 13, [English Version 4 : 16,] לְבַבָּהּ יִשְׁנוֹן let his heart be changed, lit. let them change his heart.

(c) The 2d per. sing. sometimes expresses the same idea, Is. 41 : 12.

(d) Also the plur. Part.; as אָמְרִין Dan. 3 : 4, it is spoken.

§ 57. *Regimen of Verbs.*

The use of the simple Accusative or Dative, of two accusatives, and of verbs with prepositions, may be learned from the Hebrew analogy. Comp. Stuart's Heb. Gr. §§ 508—513. Conant's Gesenius, §§ 138—140.

§ 58. *Verbs used for Adverbs.*

In Chaldee, as in Hebrew, two verbs are often so connected that one of them may be best translated by an adverb. The verbs most commonly so employed are אוֹסִיף *to add*, for *again, more*; אוֹטִיב *to make good*, for *well*; קָדַם *to precede*, for *before*; חֲזַב *to return*, for *again*; אוֹרִיז *to hasten*, for *quickly*; e. g. חָב וְחָפַר יִת בִּירָא, Isaac *digged again* (lit. returned and digged) *the wells*, Gen. 26 : 18.

So in English we say, *make haste and come*, for *come quickly*.

§ 59. *Constructio praegnans and Ellipsis.*

1. *Constructio praegnans.* Comp. Stuart's Heb. Gr. § 566. Conant's Gesenius, § 141. וְשִׁנִּי לֵיהּ יְיָ לִבָּא אוֹחֲרָנָא, and Jehovah changed (his heart and gave) to him another heart. 1 Sam. 10 : 9.

2. *Ellipsis* is not frequent, except of the substantive verb. Ps. 120 : 7, אֶנָּה שָׁלֹם הֵנּוּן לְקָרְבָּא, I (desire) peace, they (are) for war.

CHAPTER III.

SYNTAX OF NOUNS.

§ 60. *Designation of Cases.*

1. The Genitive is indicated,

(a) As in Hebrew, by the const. state of the preceding noun; e. g. מְלֶכָּא מְלִי מְלֶכָּא *the words of the king*.

(b) By the prefix דְּ (or דִּי,) in which case the preceding word is ordinarily in the emphatic state; e. g. מְלֶכָּא דְּאֶרֶץ *the king of the earth*, מְלֶכָּא דִּי שְׁלִיטָא *the king's captain*, Dan. 2 : 15.

(c) In designations of time, by לְ; e. g. יוֹמָא לְיֶרְחָא Gen. 8 : 5, *the day of the month*; 2 Kings 12 : 1, בִּשְׁנַת שֶׁבַע *in the seventh year of Jehu*.

Note 1. The case *b.* may be compared with the Hebrew אֲשֶׁר לְ, and דְּ be regarded as a real relative; thus מְלֶכָּא דִּי שְׁלִיטָא might be rendered *the captain who (belonged to) the king*. מְלֶכָּא might be regarded as a Dative (לְ being omitted by ellipsis), or as a Genitive governed by דִּי in the construct state.

Note 2. In the later Targums the characteristic prefix of the Genitive is sometimes omitted; e. g. Esth. 1 : 9, מִשְׁתָּא נְשִׂיָּא *banquet of the women*. In some instances, on the other hand, the characteristic of the Genitive case (דְּ) is inserted after a noun in the construct state.

Note 3. The form of the construct, especially of the const. pl., sometimes appears in the Targums instead of the absolute; e. g. Gen. 1 : 10, the collections of water נְאִי קָרָא *he called seas*.

2. As in Hebrew, לְ prefixed forms the Dative.

3. The Accusative takes either לְ, (like the Syriac,—and this is almost universal in the Targum on Proverbs;) or יָה (i. q. Heb. אֵת;) or it has the simple form of the Nominative.

4. The Vocative is generally expressed by the form of the emphatic state.

§ 61. *Peculiar use of the cases.*

1. The Genitive is often employed instead of an adjective qualifying the preceding noun; e. g. Dan. 3:5, *צֶלֶם דְּהָבָא*, *an image of gold*, i. e. *a golden image*.

Note 1. Sometimes the first noun qualifies the second; e. g. *בְּחִקְוָה יָד* with a strong hand—lit. with strength of hand.

Note 2. The Hebrew student will not be disappointed to meet in Chaldee with phrases like *מְרִי תְּלִמְיָא* Gen. 37:19, lit. *master of dreams*, i. e. interpreter of dreams; *בֶּר שָׁנָא* *son of a year*, i. e. a year old.

2. The Accusative of place answers the question, *where?* and must consequently be translated by *at* or *in*. The simple Accusative is also sometimes employed, by synecdoche where we must render, *in respect of*; e. g. *כַּמִּיקִי חָזִי* *ruddy in respect to complexion*, or of a ruddy complexion, Lam. 4:7.

This construction is less frequent in Chaldee than in Hebrew. Instead of it the Targums sometimes employ *בְּ*.

3. The case absolute, either the Nom. (which is most frequent), the Acc., or even sometimes the Dat. (with *לְ* signifying *quoad*), is employed as in Hebrew. Comp. Stuart's Heb. Gr. §§ 415—417.

§ 62. *Use of the plural and repetition of nouns.*

1. The plural is sometimes employed where only *one of the things designated* is meant. Judg. 12:7, Jephthah was buried, *בְּמַקְרֵי גִלְעָד*, *in one of the cities of Gilead*; Gen. 8:4, *The ark rested on one of the mountains*, etc.

2. *מְרִין* and *רְבוּרִין* are employed as plurals of excellence or respect. On the other hand *אַלְהֵין* has always a plural sense. In the biblical Chaldee only, occurs *אַלְיִין*, *the Most High*, as a name of God, Dan. 7:15.

3. The double members, etc., which in Hebrew require the dual, are designated in Chaldee by the plural. When the dual in Hebrew is employed to designate definitely two persons or things, it is rendered in Chaldee by the plural with *תְּרִין*.

4. The immediate repetition of a noun indicates,

a. *Multitude*. Gen. 14:10, *בִּירִין בִּירִין* *many wells*.

b. *Partition* or separation, expressed by *each*, etc.; as Gen. 32:16, *כָּדָרָא כָּדָרָא* *each particular herd*; Esth. 3:4, *יוֹמָא יוֹמָא* *every day*.

§ 63. *Construction of Adjectives.*

1. Exceptions from the general principle "that adjectives agree with the substantives which they qualify in gender and number" are the same as in Hebrew. Comp. Stuart's Heb. Gr. § 449.

2. When an adjective is the predicate of the sentence, it stands generally after the noun. Rarely, and only when the substantive verb is omitted, it precedes.

3. Adjectives *used as simple epithets*, follow their nouns.

4. The *neuter gender* is usually expressed by feminine adjectives; Ps. 27 : 4, חָרָא בְּיָדַי *one thing* have I desired.

5. An adjective is put *in the construct state* before a noun expressing the thing in respect to which the quality is affirmed; e. g. Prov. 16 : 19, שָׂפֵל רוּחַ *of a humble spirit*, lit. humble of spirit.

§ 64. Comparison of Adjectives.

1. The *comparative* is formed, either

(a) By מֶן simply, as in Hebrew; or

(b) By inserting יוֹתֵר or יָתִיר (*abundant*, but here in the sense of *more*) before מֶן; e. g. Ps. 119 : 103. בְּסִימֶן דּוּבָשׁ יוֹתֵר מֶן דּוּבָשׁ *sweeter than honey*, lit. sweet more than etc.

2. The *superlative* is designated as in Hebrew. Thus שָׂפֵל אַנְשִׁים Dan. 4 : 14, *the basest of men*; שָׁמַי שָׁמַיָּא Lev. 24 : 9, *the highest heaven*; etc.

§ 65. Numerals.

1. Numerals from 1 to 10 are placed either before or after nouns. Gen. 8 : 10, שְׁבַע יוֹמִין. Dan. 3 : 25, אַרְבָּעָא.

2. From 11 to 100 the numerals *precede* the substantive in the plural. Jud. 11 : 33, עָשָׂר קָרוֹן. But the *tens* sometimes follow their substantives. Gen. 32 : 14.

Note 1. In a few instances the substantive appears in the construct state before its numeral. 1 K. 8 : 63, חֲרִי תְּרֵמִין וְעֶשְׂרִין רְבּוּא 220,000 *oxen*. Comp. § 60. 1. note 3.

Note 2. When תְּ precedes the numeral, the noun is in the *emph. st.*; e. g. Gen. 1 : 16, תְּ הָרִין נְהִירָא *the two great lights*.

Note 3. In designations of weights and measures the noun expressing the weight, etc. is often, though not so frequently as in Hebrew, omitted. Thus Gen. 37 : 28, כֶּסֶף בְּעֶשְׂרִין כֶּסֶף *for 20 (shekels) of silver*. So in designations of time, יוֹזָא is still more frequently omitted. Comp. Gen. 8 : 13, Lev. 23 : 32.

3. Instead of the ordinals from 1 to 10 the cardinals are not unfrequently employed. Gen. 8 : 13, בְּחַד לְחֹדֶשׁ, *on the first of the month*. 2 K. 12 : 1, בְּשָׁנָה שִׁבְעָ לְיֵהוּא *in the seventh year of Jehu*—lit. in the year VII. of Jehu.

4. Distributives are expressed by a simple repetition of the cardinals without ו; as שִׁבְעָ שִׁבְעָ *by sevens*. חֲרִין חֲרִין *two and two, by pairs*. Gen. 7 : 2, 9.

5. Numeral adverbs are of two kinds.

a. Those of degree or intensity. These are expressed in Chaldee by prefixing **חַר** to the cardinals; e. g. Dan. 3:19, **חַר שִׁבְעָא**, *seven fold*.

b. Those of repetition. These are expressed, precisely as in English, by *times*, **וּמִנִּין**; as Josh. 6:3, **וְחָרָא וּמִנָּא**, *one time, once*. Ex. 34:23, **וּמִנִּין וּמִנִּין** *three times, etc.*

CHAPTER IV.

SYNTAX OF PARTICLES.

§ 66. *Adverbs generally.*

1. The *repetition* of an adverb expresses

a. Intensity. Deut. 28:43, **לְתַחֲתָא לְתַחֲתָא** *very low*;

b. Repetition or continuation. Ex. 23:30, **וְזִיר וְזִיר** *by little and little*.

2. Adverbs sometimes qualify nouns by being placed before them as nouns in the construct state. Gen. 18:4, **וְזִיר מִיָּא** *a little water*.

3. Adverbs sometimes take prepositions before them; e. g. **בְּזִי** instead of **זִי** simply. Comp. Gesenius' *Lehrgeb.* p. 828.

Note. In the last three cases, 1. b, 2 and 3, these adverbs may be regarded as real nouns. Thus **מִיָּא וְזִיר** *a small quantity* of water, **בְּזִי** *at that time*. And so of many other cases.

4. Many adverbs are expressed by periphrasis of verbs. See § 58.

§ 67. *Negatives.*

1. The same distinction exists between **לֹא** and **לֹיִת**, as in Hebrew between **לֹא** and **לֹיִן**; *the latter*, in both languages, *implying the substantive verb*.

2. **כָּל . . . לֹא** *none, nobody, nothing*. So in Hebrew. Compare Gesenius' *Heb. Lex.* word **לֹא**.

3. In oaths or strong declarations, **אֵן** or **אַא**, *if*, takes the place of a direct negative. Thus Is. 62:8, **אֵן אֶפְתֵּן** *I will not give*, lit. *if I will give*. So **לֹא אֶא** *affirmatively*, Josh. 14:9.

4. "That—not" is sometimes expressed by **מִל** before the Inf. e. g. Lev. 26:19, **מִלְּאֶתְהָא מְטָרָא** *that they may not send down rain*, (lit. *from that they should*, etc.) For the signification of **ל** alone prefixed to the Infinitive, see § 50. 2.

§ 68. *Interrogative Particles.*

1. The direct question is indicated by הֲ, or has no peculiar designation.

2. The double interrogation is generally expressed by אִם . . . הֲ; e. g. Num. 13 : 20, הֲטוֹב אִם רָע בְּיָשָׁא, *whether good or bad*. 1 K. 22 : 15, . . . הֲנִירָא אִם נִהְבֵּנָא, *shall we go up to Ramoth Gilead to battle, or shall we forbear?*

3. The question with הֲלָא, being employed simply to excite attention, is frequently better rendered by *behold!* Comp. הֲלָא under the word לֹא in Gesenius' Heb. Lex. Thus Deut. 11 : 30, הֲלָא אֲנִי בַּעֲבָרָא דְּיַרְדֵּן, *behold they are on the other side Jordan*, lit. *are they not*, etc. So also the frequent expression, הֲלָא אֲנִי בְּחִיבִין, *behold they are written*.

PARADIGMS.

Paradigms of verbs, nouns, and numeral adjectives are here subjoined, accompanied by references to the corresponding sections in the Grammar.

		Peal.	Ithpeel.	Paël.
Praet.	3 m.	קָטַל	אֶתְקַטֵּל or טַל	קִטַּל
	3 f.	קָטְלָה	אֶתְקַטְּלָה	קִטְּלָה
	2 m.	קָטַלְתָּ or תָּא	אֶתְקַטְּלָה	קִטְּלָה or תָּא
	2 f.	קָטַלְתְּ	אֶתְקַטְּלִי	קִטְּלִי
	1 c.	קָטַלְתָּ	אֶתְקַטְּלֶה	קִטְּלֶה
Pl.	3 m.	קָטְלוּ	אֶתְקַטְּלוּ	קִטְּלוּ
	3 f.	קָטְלָא	אֶתְקַטְּלָא	קִטְּלָא
	2 m.	קָטַלְתֶּם	אֶתְקַטְּלֶם	קִטְּלֶם
	2 f.	קָטַלְתֶּן	אֶתְקַטְּלֶנָּה	קִטְּלֶנָּה
	1 c.	קָטַלְתֶּם	אֶתְקַטְּלֶנָּה	קִטְּלֶנָּה
Inf.		מִקְטֹל	אֶתְקַטְּלָא	קִטְּלָא
Imp.	2 m.	קָטַל	אֶתְקַטֵּל	קִטַּל
	2 f.	קָטְלִי	אֶתְקַטְּלִי	קִטְּלִי
Pl.	2 m.	קָטְלוּ	אֶתְקַטְּלוּ	קִטְּלוּ
	2 f.	קָטְלֶנָּה	אֶתְקַטְּלֶנָּה	קִטְּלֶנָּה
Fut.	3 m.	יִקְטֹל	יִתְקַטֵּל	יִקְטֹל
	3 f.	תִּקְטֹל	תִּתְקַטֵּל	תִּקְטֹל
	2 m.	תִּקְטֹל	תִּתְקַטֵּל	תִּקְטֹל
	2 f.	תִּקְטְלִי	תִּתְקַטְּלִי	תִּקְטְלִי
	1 c.	אִקְטֹל	אִתְקַטֵּל	אִקְטֹל
Pl.	3 m.	יִקְטְלוּ	יִתְקַטְּלוּ	יִקְטְלוּ
	3 f.	יִקְטְלֶנָּה	יִתְקַטְּלֶנָּה	יִקְטְלֶנָּה
	2 m.	תִּקְטְלוּ	תִּתְקַטְּלוּ	תִּקְטְלוּ
	2 f.	תִּקְטְלֶנָּה	תִּתְקַטְּלֶנָּה	תִּקְטְלֶנָּה
	1 c.	נִקְטֹל	נִתְקַטֵּל	נִקְטֹל
1 Part.	m.	קָטַל		מִקְטֹל
	f.	קָטְלָא		מִקְטְלָא
2 Part.	m.	קָטִיל	מִתְקַטֵּל	מִקְטֹל
	f.	קָטִילָא	מִתְקַטְּלָא	מִקְטְלָא

[illegible]

Suffixes.	Sing.	1 com.	2 masc.	—	2 fem.	3 masc.	3 fem.
Pe. Pr. 3 m.	קָטַלְתִּי	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ
3 f.	קָטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ
2 m.	קָטַלְתָּ	&c. Same as 3 f. except that it does not take					
2 f.	קָטַלְתְּ	—	—	—	קָטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ
1 c.	—	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ
Pl. 3 m.	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
2 m.	קָטַלְתֶּם	—	—	—	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
1 c.	—	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ
Inf.	קָטַלְתִּי	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ
Inf. with } epenth. }	קָטַלְתִּי	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ
Fut. 3 m.	—	—	—	—	קָטַלְתָּ	קָטַלְתָּ	—
3 m. with } epenth. }	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ
Pl. 3 m.	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
Imp. 2 m.	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ
2 m. with } epenth. }	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ
2 f.	קָטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ
Pl. 2 m.	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
2 f.	קָטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ
Pa. Praet.	קָטַלְתִּי	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ
Inf.	קָטַלְתִּי	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ

<i>Plur.</i> 1 com.	2 masc.	2 fem.	3 masc.	3 fem.
קטלנא	קטלכון	קטלכן	קטלנזון	קטלנזן
קטלתנא	קטלתכון	קטלתכן	קטלתנזון	קטלתנזן

suffixes of the second person.

קטלתנא	_____	_____	קטלתנזון	קטלתנזן
_____	קטלתכון	קטלתכן	קטלתנזון	קטלתנזן
קטלונא נן	קטלונכון	קטלונכן	קטלונזון	קטלונזן
קטלתונא ננא	_____	_____	קטלתונזון	קטלתונזן
_____	קטלנכון	קטלנכן	קטלנזון	קטלנזן

ביקטלנא	ביקטלכון	ביקטלכן	ביקטלנזון	ביקטלנזן
ביקטלנא	ביקטלנכון	ביקטלנכן	ביקטלנזון	ביקטלנזן

_____	_____	_____	_____	_____
יקטלנא	יקטלכון	יקטלנכן	יקטלנזון	יקטלנזן
יקטלנא	יקטלנכון	יקטלנכן	יקטלנזון	יקטלנזן

קטלנא	_____	_____	_____	_____
_____	_____	_____	קטלנזון	קטלנזן
קטלנא	_____	_____	קטלנזון	קטלנזן
קטלנא	_____	_____	קטלנזון	קטלנזן
קטלנא	_____	_____	קטלנזון	קטלנזן

משלנא	משלכון	משלכן	משלנזון	משלנזן
משלנא	משלנכון	משלנכן	משלנזון	משלנזן

		Peal.	Aphel.	Ittaphal.
Praet.	3 m.	נָפַק	נָפַק	נִתְפַּק
	3 f.	נָפְקָה	נָפְקָה	נִתְפַּקָּה
	2 m.	נָפְקוּ or נָפְקוּ	נָפְקוּ	נִתְפַּקוּ
	2 f.	נָפְקוּ	נָפְקוּ	נִתְפַּקוּ
	1 c.	נָפְקוּ	נָפְקוּ	נִתְפַּקוּ
Pl.	3 m.	נָפְקוּ	נָפְקוּ	נִתְפַּקוּ
	3 f.	נָפְקָא	נָפְקָא	נִתְפַּקָּא
	2 m.	נָפְקוּתוֹן	נָפְקוּתוֹן	נִתְפַּקוּתוֹן
	2 f.	נָפְקוּתוֹן	נָפְקוּתוֹן	נִתְפַּקוּתוֹן
	1 c.	נָפְקוּתָא	נָפְקוּתָא	נִתְפַּקוּתָא
Inf.		מִנְפֵּק	נָפְקָא	נִתְפַּקָּא
Imp.	2 m.	פֶּק, פֶּק	נָפַק	נִתְפַּק
	2 f.	פֶּקִי	נָפְקִי	נִתְפַּקִּי
Pl.	2 m.	פֶּקוּ	נָפְקוּ	נִתְפַּקוּ
	2 f.	פֶּקְנָא	נָפְקְנָא	נִתְפַּקְנָא
Fut.	3 m.	יִפֵּק, יִפֶּק	יִנְפֵּק	יִנְתַּפֵּק
	3 f.	תִּפֵּק	תִּנְפֵּק	תִּנְתַּפֵּק
	2 m.	תִּפֵּק	תִּנְפֵּק	תִּנְתַּפֵּק
	2 f.	תִּפְקִין	תִּנְפְקִין	תִּנְתַּפְקִין
	1 c.	נָפֵק	נָפֵק	נִתְפֵּק
Pl.	3 m.	יִפְקוּן	יִנְפְקוּן	יִנְתַּפְקוּן
	3 f.	יִפְקִין	יִנְפְקִין	יִנְתַּפְקִין
	2 m.	תִּפְקִין	תִּנְפְקִין	תִּנְתַּפְקִין
	2 f.	תִּפְקִין	תִּנְפְקִין	תִּנְתַּפְקִין
	1 c.	נָפֵק	נָפֵק	נִתְפֵּק
1 Part.	m.	נָפֵק	נִינְפֵּק	
	f.	נִינְפָא	נִינְפָא	
2 Part.	m.	נִפִּיק	נִינְפֵּק	נִינְתַּפֵּק
	f.	נִינְפָא	נִינְפָא	נִינְתַּפָּא

Par. IV. Verbs Ayin doubled. § 19.

		Peal.	Aphel.	Ittaphal.
Praet.	3 m.	בַּקַּבְּ	אֲבַקַּבְּ	אִתְבַּקַּבְּ
	3 f.	בַּקַּחְתְּ	אֲבַקַּחְתְּ	אִתְבַּקַּחְתְּ
	2 m.	בַּקַּחְתָּ	אֲבַקַּחְתָּ	אִתְבַּקַּחְתָּ
	2 f.	בַּקַּחְתְּ	אֲבַקַּחְתְּ	אִתְבַּקַּחְתְּ
	1 c.	בַּקַּחְתִּי	אֲבַקַּחְתִּי	אִתְבַּקַּחְתִּי
Pl.	3 m.	בִּקְּוּ	אֲבִקְּוּ	אִתְבִּקְּוּ
	3 f.	בִּקְּוּ	אֲבִקְּוּ	אִתְבִּקְּוּ
	2 m.	בִּקְּוִי	אֲבִקְּוִי	אִתְבִּקְּוִי
	2 f.	בִּקְּוִי	אֲבִקְּוִי	אִתְבִּקְּוִי
	1 c.	בִּקְּוִי	אֲבִקְּוִי	אִתְבִּקְּוִי
Inf.		בִּקְּוִי	אֲבִקְּוִי	אִתְבִּקְּוִי
Imp.	2 m.	בִּקְּוִי	אֲבִקְּוִי	אִתְבִּקְּוִי
	2 f.	בִּקְּוִי	אֲבִקְּוִי	אִתְבִּקְּוִי
Pl.	2 m.	בִּקְּוִי	אֲבִקְּוִי	אִתְבִּקְּוִי
	2 f.	בִּקְּוִי	אֲבִקְּוִי	אִתְבִּקְּוִי
Fut.	3 m.	יִבְּקַ	יִבְּקַ	יִתְבְּקַ
	3 f.	יִבְּקַ	יִבְּקַ	יִתְבְּקַ
	2 m.	יִבְּקַ	יִבְּקַ	יִתְבְּקַ
	2 f.	יִבְּקַ	יִבְּקַ	יִתְבְּקַ
	1 c.	יִבְּקַ	יִבְּקַ	יִתְבְּקַ
Pl.	3 m.	יִבְּקִי	יִבְּקִי	יִתְבְּקִי
	3 f.	יִבְּקִי	יִבְּקִי	יִתְבְּקִי
	2 m.	יִבְּקִי	יִבְּקִי	יִתְבְּקִי
	2 f.	יִבְּקִי	יִבְּקִי	יִתְבְּקִי
	1 c.	יִבְּקִי	יִבְּקִי	יִתְבְּקִי
1 Part.	m.	בִּקְּוִי	בִּקְּוִי	בִּקְּוִי
	f.	בִּקְּוִי	בִּקְּוִי	בִּקְּוִי
2 Part.	m.	בִּקְּוִי	בִּקְּוִי	בִּקְּוִי
	f.	בִּקְּוִי	בִּקְּוִי	בִּקְּוִי

Par. V. 79
Verbs פִּי. § 20.

Peal. Pr.	יָלַד
&c. reg.	
Inf.	יִלְדֵּךְ
Imp.	יָלַד
(יָלַד יָלַד)	
Fut.	יִלְדֵּךְ
1 Part.	יָלַד
2 Part.	יָלַד
Ithpeel.	אִתְיָלַד
Paël. Pr.	יָלַד
Fut.	יִלְדֵּךְ
Ithpaal.	אִתְיָלַד
Aphel.	אֲוִלֵּד
Fut.	יִוְלֵד
Par. VI.	
Verbs פִּי. § 20.	
Peal. Pr.	יָשַׁב
Fut.	יִישַׁב
Paël. Pr.	יָשַׁב
Fut.	יִישַׁב
Aph. Pr.	אִישַׁב
Inf.	אִישַׁבָּךְ
Fut.	יִישַׁב

		Peal.	Ithpeel.	Pael.	Ithpaal.
Praet.	3 m.	קָם	אֶתְקָם	קָיִם	אֶתְקָיִם
	3 f.	קָמַת	אֶתְקַמַת	קָיַמַת	אֶתְקַיַמַת
	2 m.	קָמַתָּהּ	אֶתְקַמַתָּהּ	קָיַמַתָּהּ	אֶתְקַיַמַתָּהּ
	2 f.	קָמַתְּ	אֶתְקַמַתְּ	קָיַמַתְּ	אֶתְקַיַמַתְּ
	1 c.	קָמַת or קָמַתָּה	אֶתְקַמַתָּה	קָיַמַת	אֶתְקַיַמַת
Pl.	3 m.	קָמוּ	אֶתְקָמוּ	קָיְמוּ	אֶתְקַיְמוּ
	3 f.	קָמָא	אֶתְקָמָא	קָיְמָא	אֶתְקַיְמָא
	2 m.	קָמוּתוֹן	אֶתְקַמּוּתוֹן	קָיְמוּתוֹן	אֶתְקַיְמוּתוֹן
	2 f.	קָמוּתָן	אֶתְקַמּוּתָן	קָיְמוּתָן	אֶתְקַיְמוּתָן
	1 c.	קָמוּנָא	אֶתְקַמּוּנָא	קָיְמוּנָא	אֶתְקַיְמוּנָא
Inf.		מִקָּם (מִקּוֹם)	אֶתְקַמָּא	קָמִיָּא	אֶתְקַמִּיָּא
Imp.	2 m.	קוּם	אֶתְקָם	קָיִם	אֶתְקָיִם
	2 f.	קוּמִי	אֶתְקָמִי	קָיְמִי	אֶתְקַיְמִי
Pl.	2 m.	קוּמוּ	אֶתְקָמוּ	קָיְמוּ	אֶתְקַיְמוּ
	2 f.	קוּמְנָא	אֶתְקָמוּנָא	קָיְמוּנָא	אֶתְקַיְמוּנָא
Fut.	3 m.	יִקּוּם	יִתְקָם	יִשְׁקָם	יִתְשְׁקָם
	3 f.	יִתְקוּם	יִתְקָם	יִתְשְׁקָם	יִתְשְׁקָם
	2 m.	יִתְקוּם	יִתְקָם	יִתְשְׁקָם	יִתְשְׁקָם
	2 f.	יִתְקוּמִין	יִתְקַמּוּמִין	יִתְשְׁקוּמִין	יִתְשְׁקַמּוּמִין
	1 c.	יִקּוּם	יִתְקָם	יִשְׁקָם	יִתְשְׁקָם
Pl.	3 m.	יִקּוּמוּן	יִתְקַמּוּן	יִשְׁקוּמוּן	יִתְשְׁקוּמוּן
	3 f.	יִקּוּמִין	יִתְקַמּוּמִין	יִשְׁקוּמִין	יִתְשְׁקוּמִין
	2 m.	יִתְקוּמוּן	יִתְקַמּוּן	יִתְשְׁקוּמוּן	יִתְשְׁקוּמוּן
	2 f.	יִתְקוּמִין	יִתְקַמּוּמִין	יִתְשְׁקוּמִין	יִתְשְׁקוּמִין
	1 c.	יִקּוּם	יִתְקָם	יִשְׁקָם	יִתְשְׁקָם
1 Part.	m.	קָאם , קָרָם		מִשְׁקָם	
	f.	קָיַמָּא		מִשְׁקַיַּמָּא	
2 Part.	m.	קִים	מִתְקָם	מִשְׁקָם	מִתְשְׁקָם
	f.	קִימָא	מִתְקַמָּא	מִשְׁקַיַּמָּא	מִתְשְׁקַיַּמָּא

		Peal.	Ithpeel.	Paël.
Praet.	3 m.	גָּלַא גַּלְי גַּלְי	אֶתְגָּלִי	גָּלִי
	3 f.	גָּלַח	אֶתְגָּלִיחַ	גָּלִיחַ גַּלְיֵאחַ
	2 m.	גָּלִיתָ גַּלְיָהּ	אֶתְגָּלִיתָ	גָּלִיתָ
	2 f.	גָּלִיתְּ גַּלְיֶהּ	אֶתְגָּלִיתְּ	גָּלִיתְּ
	1 c.	גָּלִיתִי גַּלְיָתִי	אֶתְגָּלִיתִי	גָּלִיתִי גַּלְיָתִי
Pl.	3 m.	גָּלוּ	אֶתְגָּלוּ	גָּלוּ גַּלְיָאוּ
	3 f.	גָּלְאָה	אֶתְגָּלְאָה	גָּלְאָה
	2 m.	גָּלִיתְּוּ	אֶתְגָּלִיתְּוּ	גָּלִיתְּוּ (גַּלְיָהּ)
	2 f.	גָּלִיתְּנָה	אֶתְגָּלִיתְּנָה	גָּלִיתְּנָה (גַּלְיָהּ)
	1 c.	גָּלְיָנָה	אֶתְגָּלְיָנָה	גָּלְיָנָה (גַּלְיָהּ)
Inf.		מְגַלֵּא מְגַלֵּי מְגַלֵּי	אֶתְגָּלְאָה	גָּלְאָה
Imp.	2 m.	גָּלֵי גַּלְי גַּלְי	אֶתְגָּלֵי גַּלְי	גָּלֵי גַּלְי
	2 f.	גָּלֵי גַּלְי	אֶתְגָּלֵי	גָּלֵי
Pl.	2 m.	גָּלוּ	אֶתְגָּלוּ	גָּלוּ
	2 f.	גָּלְנָה	אֶתְגָּלְנָה	גָּלְנָה
Fut.	3 m.	יִגְלֵא גַּלְי	יִתְגָּלֵא גַּלְי	יִגְלֵא גַּלְי
	3 f.	תִּגְלֵא	תִּתְגָּלֵא	תִּגְלֵא
	2 m.	תִּגְלֵא	תִּתְגָּלֵא	תִּגְלֵא
	2 f.	תִּגְלִין	תִּתְגָּלִין	תִּגְלִין
	1 c.	אֶגְלֵא	אֶתְגָּלֵא	אֶגְלֵא
Pl.	3 m.	יִגְלִין	יִתְגָּלִין	יִגְלִין
	3 f.	יִגְלִין	יִתְגָּלִין	יִגְלִין
	2 m.	תִּגְלִין	תִּתְגָּלִין	תִּגְלִין
	2 f.	תִּגְלִין	תִּתְגָּלִין	תִּגְלִין
	1 c.	נִגְלֵא	נִתְגָּלֵא	נִגְלֵא
1 Part.	m.	גָּלֵי גַּלְי		מְגַלֵּא גַּלְי
	f.	גָּלְיָהּ		מְגַלְיָהּ
2 Part.	m.	גָּלֵי גַּלְי	מִתְגָּלֵא גַּלְי	מְגַלֵּי גַּלְי
	f.	גָּלְיָהּ	מִתְגָּלְיָהּ	מְגַלְיָהּ

Sing. Abs.	Const.	Emph.	Suff. 3 s. m.	Suff. 2 pl. m.
------------	--------	-------	---------------	----------------

DEC. I. SINGULAR. § 31.

(a)	טור	טור	טורא	טורה	טורכון
(b)	אילן	אילן or אילן	אילנא	אילנה	אילנכון

DEC. II. SINGULAR. § 32.

(a)	עלם	עלם	עלמא	עלמה	עלמכון
(b)	פיהן	פיהן	פיהנא	פיהנה	פיהנכון

DEC. III. SINGULAR. § 33.

(a)	מלך (מלך)	מלך (מלך)	מלכא	מלכה	מלככון
(b)	זמן	זמן	זמנא	זמנה	זמנכון
(c)	חלם	חלם	חלמא	חלמה	חלמכון
(d)	עין	עין	עינא	עינה	עיןכון
			(עינא)	(עינה)	
(e)	קדש	קדש	קדשא	קדשה	קדשכון
			(or קדשא etc.)		
(f)	מתקטל	מתקטל	מתקטלא	מתקטלה	מתקטלכון

DEC. IV. SINGULAR. § 34.

(a)	גב	גב	גבא	גבה	גבכון
(b)	עז	עז	עזא	עזה	עזכון
(c)	אם	אם	אמא	אמה	אמכון

DEC. V. SINGULAR. § 35.

(a)	גליא	גליא	גליא	גליה	גליכון
(b)	מגלי	מגלי	מגליא	מגליה	מגליכון

DEC. VI. SINGULAR. § 36.

קדמי	קדמי	קדמא	קדמא	קדמא	קדמאכון
------	------	------	------	------	---------

Plur. Abs.	Const.	Emph.	Suff. 3. s. m.	Suff. 2. pl. m.
------------	--------	-------	----------------	-----------------

DEC. I. PLURAL.

טורין	טורי	טורנא	טוריה	טוריכון
אילין	אילי	אילנא	איליה	איליכון

DEC. II. PLURAL.

עלמין	עלמי	עלמנא	עלמיה	עלמיכון
פדין	פדי	פדינא	פדיה	פדיכון

DEC. III. PLURAL.

מלפין	מלפי	מלפנא	מלפיה	מלפיכון
זמין	זמי	זמנא	זמיה	זמיכון
הלמין	הלמי	הלמנא	הלמיה	הלמיכון
עין	עי	ענא	עיה	עיכון
	(עני)	(ענא)	(עניה)	(עניכון)
קדשין	קדשי	קדשנא	קדשיה	קדשיכון
מתקטלין	מתקטלי	מתקטלנא	מתקטליה	מתקטליכון

DEC. IV. PLURAL.

גבין	גבי	גבנא	גביה	גביכון
עין	עי	ענא	עיה	עיכון
אמין	אמי	אמנא	אמיה	אמיכון

DEC. V. PLURAL.

פלן	פלי	פלנא	פליה	פליכון
מגלן	מגלי	מגלנא	מגליה	מגליכון

DEC. VI. PLURAL.

קדמאין	קדמאי	קדמנא	קדמאיה	קדמאיכון
--------	-------	-------	--------	----------

Abs.	Const.	Emph.	Suff. 3 s. m.	Suff 2 pl. m.
------	--------	-------	---------------	---------------

DEC. VII. SINGULAR. § 37.

(a)	מִדִּינָא	מִדִּינָתָא	מִדִּינָתָהּ	מִדִּינָתֶכּוֹן
(b)	מִשְׁרִי	מִשְׁרִיתָא	מִשְׁרִיתָהּ	מִשְׁרִיתֶכּוֹן
(c)	מִלְפֹּנֵי	מִלְפֹּנֵיתָא	מִלְפֹּנֵיתָהּ	מִלְפֹּנֵיתֶכּוֹן

PLURAL.

(a)	מִדִּינָן	מִדִּינָתָא	מִדִּינָתֹהֳדֵי	מִדִּינָתֶכּוֹן
(b)	מִשְׁרָנָן	מִשְׁרִיתָא	מִשְׁרִיתֹהֳדֵי	מִשְׁרִיתֶכּוֹן
(c)	מִלְפָּנָן	מִלְפֹּנֵיתָא	מִלְפֹּנֵיתֹהֳדֵי	מִלְפֹּנֵיתֶכּוֹן

DEC. VIII. SINGULAR. § 38.

(a)	אַרְמְלָא	אַרְמְלָתָא	אַרְמְלָתָהּ	אַרְמְלָתֶכּוֹן
(b)	גְּלִיָּא	גְּלִיתָא	גְּלִיתָהּ	גְּלִיתֶכּוֹן
(c)	זְכוּיָא	זְכוּתָא	זְכוּתָהּ	זְכוּתֶכּוֹן

PLURAL.

(a)	אַרְמְלָן	אַרְמְלָתָא	אַרְמְלָתֹהֳדֵי	אַרְמְלָתֶכּוֹן
(b)	גְּלָן	גְּלִיתָא	גְּלִיתֹהֳדֵי	גְּלִיתֶכּוֹן
(c)	זְכוּיָן	זְכוּתָא	זְכוּתֹהֳדֵי	זְכוּתֶכּוֹן

DEC. IX. SINGULAR. § 39.

מִדְּמִיתָא	מִדְּמִיתָא	מִדְּמִיתָהּ	מִדְּמִיתֶכּוֹן
-------------	-------------	--------------	-----------------

PLURAL.

מִדְּמִיאָן	מִדְּמִיתָא	מִדְּמִיתֹהֳדֵי	מִדְּמִיתֶכּוֹן
-------------	-------------	-----------------	-----------------

PAR. XI. NUMERALS.

A. Cardinals from 1 to 10.

No.	Masculine.		Feminine.	
	Abs.	Const.	Abs.	Const.
1	חַד	חַד	חַדָּא	חַדָּת
2	תְּרִין	תְּרִי	תְּרִין	תְּרִי
3	תְּלָתָה	תְּלָתַח	תְּלָח	תְּלָתִי
4	אַרְבַּעַה	אַרְבַּעַח	אַרְבַּע	אַרְבַּעִתִּי
5	חַמִּישָׁא	חַמִּישַׁח	חַמִּישַׁ	חַמִּישִׁתִּי
6	שִׁתָּא	שִׁתַּח	שִׁתַּ	שִׁתִּי
7	שִׁבְעָה	שִׁבְעַח	שִׁבַּע	שִׁבְעִתִּי
8	תְּמִנָּא	תְּמִנַּח	תְּמִנִּי	תְּמִנִּיתִי
9	תְּשַׁעָה	תְּשַׁעַח	תְּשַׁעַ	תְּשַׁעִתִּי
10	עֶסְרָא	עֶסְרַח	עֶסְרַ	עֶסְרִיתִי

B. Cardinals from 11 to 19.

	Masculine.	Feminine.
11	חַד עֶסְרַ	חַדָּא עֶסְרִי
12	תְּרִי עֶסְרַ (תְּרִיסַר)	תְּרִין עֶסְרִי (תְּרִיִּסְרִי)
13	{ תְּלִיסַר } תְּלָתָא עֶסְרַ { תְּלָתִיסַר }	תְּלָח עֶסְרִי (תְּלִיִּסְרִי)
14	אַרְבַּעַה עֶסְרַ (אַרְבִּיסַר)	אַרְבַּע עֶסְרִי (אַרְבִּיִּסְרִי)
15	חַמִּישָׁא עֶסְרַ (חַמִּיִּסַר)	חַמִּישַׁ עֶסְרִי (חַמִּיִּסְרִי)
16	{ שִׁתִּיסַר } שִׁתָּא עֶסְרַ { שִׁתִּיִּסַר }	שִׁתַּ עֶסְרִי (שִׁתִּיִּסְרִי)
17	שִׁבְעָה עֶסְרַ (שִׁבְסַר)	שִׁבַּע עֶסְרִי (שִׁבְסְרִי)
18	{ תְּמִנַּח עֶסְרַ } { תְּמִנָּא עֶסְרַ } (תְּמִיִּנִסַר)	תְּמִנִּי עֶסְרִי
19	תְּשַׁעָה עֶסְרַ	{ שִׁתִּיִּסְרִי } { שִׁתִּיִּסְרִי } תְּשַׁע עֶסְרִי

C. Ordinals from 1 to 10.

No.	Masculine.		Feminine.	
	Abs.	Emph.	Abs.	Emph.
1	אֶחָד	אֶחָד	אֶחָדָה	אֶחָדָה
2	שְׁנַיִם	שְׁנַיִם	שְׁנַיִם	שְׁנַיִם
3	שְׁלֹשָׁה (שְׁלֹשִׁי)	שְׁלֹשָׁה	שְׁלֹשָׁה	שְׁלֹשָׁה
4	אַרְבָּעָה (אַרְבָּעִי)	אַרְבָּעָה	אַרְבָּעָה	אַרְבָּעָה
5	חֲמִישִׁי	חֲמִישָׁה	חֲמִישָׁה	חֲמִישָׁה
6	שֵׁשִׁי (שֵׁשִׁי)	שֵׁשִׁי	שֵׁשִׁי	שֵׁשִׁי
7	שִׁבְעִי	שִׁבְעָה	שִׁבְעָה	שִׁבְעָה (שִׁבְעִי)
8	חֲמִינִי	חֲמִינָה	חֲמִינָה	חֲמִינָה
9	תְּשִׁיעִי	תְּשִׁיעָה	תְּשִׁיעָה	תְּשִׁיעָה
10	עֲסֵרִי	עֲסֵרָה	עֲסֵרָה	עֲסֵרָה

CHALDEE CHRESTOMATHY;

CONSISTING OF EXTRACTS FROM THE TARGUMS, ACCOMPANIED BY
NOTES ON THEM, AND ON THE BIBLICAL CHALDEE,
WITH A VOCABULARY.



THERE are ten Targums* or Chaldee translations of the Scriptures extant. No one of them, however, includes the whole of the Old Testament, and some only a single book or a few books. Daniel, Ezra, and Nehemiah have never been translated into Chaldee. At least, no Targums of these books are now extant.

The Targum of Onkelos on the Pentateuch, from which the sentences in Part I. are extracted, is the most esteemed of all the Targums, both for its faithfulness, and for the purity of the language employed. It is so literal that, being set to the same musical notes as the Hebrew text, it was read or cantilated in the synagogues on the Sabbath, in connection with the Hebrew lesson appointed for the day. See Prideaux, Conn. Vol. IV. p. 623. Respecting Onkelos little is known. Prideaux places him before or about the time of our Saviour. Horne (Introd. Vol. II. p. 158,) gives the same as the *generally received opinion*. Jahn (Introd. p. 65 of the English transl.) supposes him to have written in the second century. The same is Prof. Winer's opinion. Compare his dissertation *De Onkeloso*, etc. § 1. But Gesenius maintains very satisfactorily the former opinion, *Einl. zu Jesa.* § 11.

The Targum next in value, and probably also in time, is that of Jonathan the son of Uzziel, who translated the books of Joshua, Judges, I. and II. Samuel, I. and II. Kings, Isaiah, Jeremiah, Ezekiel, and the twelve minor prophets. He is *generally* thought to have been earlier than Onkelos. Prideaux assigns him a later date, for the very probable reason, that he would not have commenced his translation at Joshua, unless the books of Moses had been already extant in Chaldee.

There are two other Targums of the Pentateuch, both of a late date.

* The word is Chaldee, תַּרְגֻּם, (from תִּרְגַּם to interpret), lit. *an interpretation, a paraphrase*. Its use is limited however to the Chaldee versions of the Scriptures.

To the unknown author of one of these the name Pseudo-Jonathan has been applied, because it was long supposed to have been written by Jonathan Ben-Uzziel. The following literal translation of Num. 24 : 24, as it stands in this Targum,* shows how little care the author took to give the simple sense of the Hebrew text; while the mention of Constantinople and the Lombards makes it certain that this Targum was not the work of Jonathan Ben-Uzziel. It was probably composed in the ninth century. "And wings (ships?) shall come with instruments of war, and shall go forth with great multitudes from Lombardy and from the land of Italy, and shall be joined with the legions which shall come from Constantinople; and they shall afflict the Assyrians and enslave all the sons of Eber; but the end of these, as well as of those, shall be to fall by the hand of king Messiah; and they shall be destroyed forever."

The Jerusalem Targum, so called from the dialect in which it was composed, is the other of the two mentioned above. It belongs probably to an age still later than the preceding. It is very imperfect, omitting many verses, and so loosely rendering the rest, that it hardly deserves the name even of a paraphrase. It abounds, much more than the Targum of the Pseudo-Jonathan, with digressions and fables, which may be traditions of some antiquity. No IV. of Part II. may serve as a specimen. Both these Targums abound in Greek and other foreign words. In the above extract, the word translated *multitudes* is מְלִיטִימֵי, plainly nothing but a Chaldee plural of the Greek ὄχλος, and the word rendered legions לְגִיִּימֵי.

These four are the longest and most valuable of all the Targums. The first two are esteemed most highly as affording critical aid to the student of the Hebrew Scriptures, and (especially that of Onkelos) introducing us to a pure Chaldee, nearly resembling the style of Daniel and Ezra. Being extremely literal, they also serve to vindicate the Hebrew text, as it has come down to us, against those who charge the Jews with having corrupted it for the sake of evading the arguments of Christians. The other two mentioned above, and indeed all the Targums, are valuable as affording many expositions, particularly of passages relating to the Messiah, which agree with those given in the New Testament. These passages many of the modern Jews attempt to explain away, so as to get rid of the evidence that Jesus was the Messiah. Several examples of this kind are given by Prideaux (Conn. Pt. II. B. VIII. p. 639, seq.) One instance will suffice here.

* The English translation of this passage, which is literal, is as follows: "And ships shall come from the coast of Chittim, and shall afflict Asshur, and shall afflict Eber, and he also shall perish forever."

“Micah 5 : 2. *And thou Bethlehem Ephratah out of thee shall come forth unto me he that is to be ruler in Israel.* This is the true translation of the Hebrew text, and this all Christians understand of the Messiah; and so anciently did the chief priests and scribes of the people of the Jews, when consulted by Herod. But since that time, in opposition to the gospel, Jewish writers have endeavored to give this text another meaning, some interpreting it of Hezekiah, some of Zerubbabel, and some otherwise. But Jonathan, who perchance was one among those scribes whom Herod consulted, gives the true meaning of it by interpreting it of the Messiah, in the same manner as Christians do: for his version of the text is: *Out of thee shall come forth before me the Messiah, who shall exercise sovereign rule over Israel.*” (Id. p. 642.)

In another place (p. 635) Prideaux remarks, that “the Targums of Jonathan and Onkelos are in so great esteem among the Jews, that they hold them to be of the same authority with the original sacred text.”

The other Targums are, one on the Hagiographa; one on the *Megilloth* or five books of Ecclesiastes, Song of Solomon, Lamentations, Ruth and Esther; three on Esther alone; and one on the two books of Chronicles. The first has been ascribed to Rabbi Joseph the blind, who lived in the third century. But neither the dates nor authors of these Targums are known with certainty. The barbarous style in which they are written, is considered as affording sufficient proof that they are comparatively modern; though they appear to have been compiled from more ancient materials.

For a full account of the Targums, see Prideaux, Conn. Vol. IV. pp. 618—645. Horne’s Introd. Vol. II. pp. 157—163. Walton, Proleg. XII. §§ 4—20, and Winer, De Onkeloso ejusque paraphrasi Chaldaica Dissertatio. Compare also Stackhouse’s Hist. of the Bible, prelim. discourse p. 90, seq. Calmet’s Dict. of the Bible, articles Jonathan, Onkelos, and Targum. Father Simon’s Crit. Hist. B. II. Ch. 18. Eichhorn’s Einleitung §§ 213—245. De Wette, Einl. §§ 57—62. Wolffii Bibliotheca Hebraea Vol. II. pp. 1135—1189. Allix, Judgment of the ancient Jewish Church, etc. Ch. VII. Carpzov. Critica Sacra, Part II. Ch. I. Gesenius, Comm. über Jesa. Einl. § 11, and Jahn’s Introd. to the O. T. pp. 64—68 of the English translation.

PART I.

SELECT SENTENCES FOR GRAMMATICAL EXERCISE.

בְּקֶדְמִין בְּרָא יְיָ יֵת שְׁמִינָה יֵת אֶרְעָא :

NOTES.

The sentences of this Part are all taken from the Targum of Onkelos on the Pentateuch. They stand in the order of their selection, as it was thought that any of them would be sufficiently simple for grammatical analysis by those already familiar with Hebrew.

The reader will observe, on comparing the translation with the Hebrew text, that the same train of accents appears in both. § 2. 9. *b*. This agreement is not perfect throughout. Where however the train of accents in the Targum is different from that of the Hebrew text, the accents are still *similar*. For the sake of comparison with the Hebrew, the accents are inserted in these sentences.

1. Gen. 1 : 1, בְּקֶדְמִין, plur. of קֶדְמָא Decl. III. *a*. comp. § 33. *a*. בְּ prep. is prefixed regularly with — as in Hebrew. Lit. *in principiis*.—יֵת, § 4. note. This is strictly an abbreviation, and must not be read *yeyā*, as though it were a distinct name. It is said by some to have been formed by prefixing the *first* letter of יֵהוָה to the *last* of אֱלֹהֵי, thus combining the Qeri with the Kethib and saving the trouble of marginal notes. Others affirm that its *original* form, which indeed appears in some editions, was יֵה, i. e. the initial of יֵהוָה repeated three times to express *Trinity*; and that *later* Jews, rejecting the doctrine of the Trinity, have preferred the other form. and given it the other explanation. It is pronounced *Adhō-nāy*. As here, it is generally employed in the Targums to render אֱלֹהִים, when the latter stands alone (i. e. without any other name of God) and signifies the true God.—יֵת, i. q. Heb. יָא.—שְׁמִינָה, emphatic state from שְׁמִינָה, not used in the abs. form. See § 29. 3. *c*. The term *emphatic* seems to imply more than it really means; and the reader of Chaldee naturally inquires how strong

- 2 וְאֵלֶּה הָאֵלֶּה הַמִּשְׁפָּחִים יַחַד קָמִי עִמָּכֶן וְגַם-בְּיָמֶיךָ בְּתַרְיִכֶן :
- 3 יַחַד-קָשְׁתִּי יַהֲבִית בַּעֲנָא וְתַחֲי לָאֵת קָלָם בֵּין-מִימְרִי וּבֵין אֲרֵעָא :
- 4 יִשְׁתִּי יָד לְיָפֶת וְיִשְׁרִי שְׂכֻנְתִּיהָ בְּמִשְׁכְּנֶיהָ דְּשָׁם וְיַהֲרִי כְּנָנִן עֲבָדָא לְהוּן :
- 5 אֲרִי כָל-אַרְעָא דִּי-אֵתָּהּ הָיָא לָךְ אֲתִינִיפָה וְלִבְנָךְ עַד-עֲלֵינָא :

that *emphasis* can be, which falls upon three-fourths of the nouns with which he meets. Perhaps the term *definite* would be preferable, if the other were not in use. A noun in the emphatic state expresses usually the same idea which would be expressed in Hebrew by the noun with the article.—אַרְעָא, *emph. state*. See אֲרֵעָא in the vocabulary.

2. Gen. 9:9, וְאֵלֶּה, § 7. *d.* 1.—מִשְׁפָּחִים, *do establish*, 1st Part. Paël from קָמִי, § 22. 3.—בְּתַרְיִכֶן from בְּתַר, § 8. 3. II. Note 4.—The first two accents in this sentence differ from those of the corresponding Hebrew words. In stead of Rebhia the Hebrew has Zaqeph Ghadhol, and instead of Merka, Darga. The two former are both large disjunctives, and the two latter both conjunctives, and of course might easily be interchanged. Perhaps however the accents were originally transferred to the Targum from a Hebrew MS. which had Rebhia and Merka. The remaining accents in this sentence are the same as in the Hebrew. Similar remarks might be repeated on the other sentences; but it will be unnecessary.

3. Gen. 9:13, קָשְׁתִּי, with suff. 1. p. sing. from קָשָׁה, Dec. III. *a.*—יַהֲבִית, 1. sing. Pr. Peal from יָהַב, *I do set*, § 50. 1. The Hebrew likewise has the Praeter יָתַתִּי. יָתַתִּי apoc. for יָתַתָּה 2 f. sing. Fut. from יָתַת. See the note at the close of § 23.—אַתָּה, const. state, — being immutable.—מִימְרִי, pronounced *mêm-rî*, § 2. 3. In sense it is precisely equivalent to the Hebrew נַפְשִׁי, *myself* or *me*. See מִימְרִי in the vocabulary.

4. Gen. 9:27, יִשְׁתִּי, 3 sing. m. Fut. Aphel from שָׁתָה, § 6. *d.* 1.—לְ, sign of the Accusative case, § 60. 3.—*And shall cause his glory to dwell*, i. e. and he [God] shall dwell.—יָהּ pleonastic suffix, § 47. 2. lit. *in the tents of him*, (even) *of Shem*. הֵן, sign of the Gen. case, § 60. 1.—*Servant to them*; Hebrew עֶבֶד לָמוֹ; Sept. *παῖς αὐτοῦ*. Vulg. *servus ejus*. But the Syriac, Arabic, and Samaritan versions agree with our Targumist in giving a plural rendering.

5. Gen. 13:15, הָיָא, § 23. 1. note.—אֲתִינִיפָה, 1 sing. Fut. from יָתַן;

- 6 וְהִימִין בְּמִימְרָא דִּיג וְהִשְׁבֵּה לִּיה לְזָכוּ :
 7 וְהָן לָךְ רָא מִשְׁלָא דְשִׁמְיָא וּמִטְוֵבָא דְאַרְעָא :
 8 לֹא־יָחִית בְּרִי עִמָּךְ אֲרִי־אֲחֵיךְ מִיָּת וְהוּא בְּלִחוֹתֵי
 אֲשֶׁתְּאָר :
 9 וְאַמֵּר אֲנָא יוֹסֶה אֲחִיכֹן דְּוַבְנִתִּין יְהִי לְמִצְרַיִם :
 10 לֹא־יִגְדִי עָבֵד שׁוֹלֵטִין מַדְבֵּית יְהוּדָה וְסִפְרָא מִבְּנֵי־בְנוֹתֵי עַד
 עַלְמָא עַד־דְּיָתִי מְשִׁיחָא דְּהִילָּה תִּיא בְּלִכְוִתָּא וְלִיה יִשְׁתַּמְעִין
 עֲבָדֵימָא :
 11 וְאַמֵּר שְׁכֻנְתִּי תְּרֻקָּה וְאַנִּית לָךְ :

וְיָהֱ with : epenthetic, i. q. יָהֱ; § 16. note 1.—לְבָנֶךָ, *to thy sons*. See בְּר.

6. Gen. 15: 6, הִימִין, Aphel from הִימִין = אֲמִין, (see the latter word in the lexicon), § 20. 3. *b* and § 12. II. 5.—מִימְרָא דִּיג, *the Lord*, i. q. אֲדִי, § 49. 1. *c*. But this expression, which occurs frequently in the Targums as a translation of the Hebrew יְהוָה, is considered by some critics as designating that Word which was afterwards “made flesh and dwelt among us.”—הִשְׁבֵּה, *He (the Lord) reckoned it*, § 16. 2. *a*.—לְזָכוּ, § 7. *d*.

7. Gen. 27: 28, דִּי, sign of the Gen. case, § 60. 1.

8. Gen. 42: 38, יָחִית, Fut. of נָחַת, Tseri compensating for Daghesh forte, omitted on account of the guttural.—אֲשֶׁתְּאָר, § 6. *b*.

9. Gen. 45: 4, דְּוַבְנִתִּין יְהִי, § 48. 1. יְהִי, pleonastic.

10. Gen. 49: 10, וְיִגְדִי, for וְיִגְדָּא, § 6. *d*. 1.—עָבֵד שׁוֹלֵטִין, *one exercising sovereignty, a ruler*.—בְּנֵי, irreg. see בְּר.—הִרְיָלִיה, (=Hebrew . . . אֲשֶׁר לִי), *to whom*, § 8. 3. II. n. 3.—הִיא, the pron. used for the substantive verb in the present tense. See § 47. 1.—יִשְׁתַּמְעִין, Ithpe. from שָׁמַע, § 6. *b*.—עֲבָדֵימָא, irreg. see עָבַד. *One bearing rule shall not depart from (be wanting to) the house of Judah, nor a scribe from the posterity of his sons forever; until Messiah shall come, whose is the kingdom; and to him shall the people hearken, or, him shall they obey.*

11. Ex. 33: 14, שְׁכֻנְתִּי, *my glory*, doubtless equivalent to the Hebrew פָּנַי, *my presence*, i. e. a mere periphrasis for *I*, used of course only in relation to God. Comp. nos. 4 and 13.—תְּרֻקָּה, § 22. 1.—אֲנִי־תָה, Aph. Fut. 1st pers. sing. from נָתַת, *I will provide a resting place, לָךְ, for thee.*

12 וְתִדְמוּ-שְׁבִינָא דִּילִי תַשְׁלוֹן וּלְבַיִת מִקְדָּשִׁי תִתֵּן בְּחֵלֶין אֲנִי
הָ:

13 וְאַשְׁרֵי שְׂכֻנָּתִי בִּינוֹכּוֹן וְאַהֲרֵי לְכוֹן לְאַלְהֵי וְאַתֵּן תִּהְיוֹן קִדְמִי
לָעָם:

14 וּבְמִשְׁדָּחֵי אֲמִיר תִּיבֵּן הִן שְׁבִי-בִיקְקוֹף-בְּגוֹרְבּוֹרֵי אֶלְפִינָא
דִּישְׂרָאֵל:

15 מִהַטְּבָא אֲרַקְךָ יַעֲקֹב בֵּית בִּישְׂרָף וּשְׂרָאֵל:

16 לְאַהֲרֵי לָךְ אֵלֵהי אִוְחֵרן בִּרְמִינִי:

17 שְׁמִי יִשְׂרָאֵל יְיָ אֱלֹהֵנָא יְיָ הָדָ:

18 וְתַבְחָם יְיָ אֱלֹהֵךְ בְּכָל-לִבָּךְ וּבְכָל-נַפְשֶׁךָ וּבְכָל-יָכְסֶךָ:

19 וְתַבְחָמִין יַתְגִּילֵרָא אֲרִי-יִבְרִיךְ הַיְיָתִין בְּאַרְעָא דְמַצְרַיִם:

12. Lev. 26 : 2, דִּילִי, § 8. 3. II. note 3.—הַחֵל; 1st Part. Pe. from הָחֵל.—הָחֵן דְּהָחֵן, treat the house of my sanctuary with *habitual* reverence. Such appears to be the force of this combination. See § 51. 1.

13. Lev. 26 : 12, אֲהֲרִי, 1st pers. sing. fut. Pe. from הָרָא, instead of the usual form אֶהְיָא, § 23. 1. *b.* note. For the plural suff. of בִּין and הָרָא, see § 8. 3. II. note 4.

14. Num. 10 : 36, מִשְׁדָּחֵי, a plural, with suffix of the third person sing., formed from the inf. Pe. of שָׁרָא, § 35. note 2. *In its restings*, i. e. whenever it rested.—The frequent repetition of Maqqeph in this sentence is not occasioned by any special intimacy of connection between the words thus joined. Its cause exists in the train of accents, which is the same as in the Hebrew. Three words are introduced into the Targum which do not appear in the original—"Dwell in thy glory, in the midst of"—but for these there is no accent. It is for this reason that they are joined by Maqqeph to the next word. The four words are, in cantillation, theoretically one.

15. Num. 24 : 5, בִּישְׂרָף, *thy valley*, if we derive it from יָשַׁר. But perhaps בִּישְׂרִי should be regarded as a verbal from שָׁרָא, and then we may translate it *dwelling, habitation*.

16. Deut. 5 : 7.

17. Deut. 6 : 4.

18. Deut. 6 : 5.

19. Deut. 10 : 19.

20 וַתִּיַיֵּן אֱלֹהֶיךָ תִּדְחַל וּקְדָמוֹתַי תִּפְלֹחַ וְלִדְחֻלָּתַיִּי תִתְקַרֵּב וּבִשְׁמִיִּי
תִתְקַיֵּם :

21 וַתִּחַלֵּת־תִּקְרָא דִּי־בְרָאָה אֶת־נִשְׁיָתָא שְׁבַקְתָּא פּוֹלְחֵן־אֱלֹהָא דְעַבְדָּךָ :

22 אֱלֹהֵי הַקִּימוּ אֶסְתַּפְּלוּ בְּדָא סְבְרֵי מְדִי־יָהּ בְּסוֹפְהוֹן :

23 לִית אֱלֹהָא פֶּאֱלֹהָא־דִּי־שִׂרְאָל דְּשִׁנְתֵּיהּ בִּשְׁמִיָּא בְּסַגְדָּךָ וְתוֹקֶפֶיהּ
בְּשִׁמִּי שְׁמִיָּא :

20. Deut. 10 : 20, תִּדְחַל, § 15. 3.—תִּפְלֹחַ, Qamets for Pattahh on account of a pause-accent.

21. Deut. 32 : 18, וַתִּחַלֵּת, plur. const. from וַתִּחַלֵּת. Lit. *the terrors of the Mighty One* who created thee, thou hast forgotten; i. e. *the terrible and mighty One*, § 61. 1. note 1.—בְּרָאָה, § 26. 2. a.—אֶת־נִשְׁיָתָא, § 23. note 1.—שְׁבַקְתָּא, § 12. I. note 2.—עַבְדָּךָ, § 16. 2. a.—תִּקְרָא, *strong, mighty*, occurs likewise in vs. 30, 31, as a rendering of the Heb. צִיר.

22. Deut. 32 : 29, סוֹפְהוֹן, plural from סוֹף with suff. 3. pl. m. defectively written, § 6. c. (4.)

23. Deut. 33 : 26, אֱלֹהָא, an instance in which the *emphatic state*, (as is sometimes the case with the Hebrew article), corresponds to our *indefinite* article, *a* or *an*.—דְּשִׁנְתֵּיהּ (*scriptio plena*), § 8. 3, I. note 1. Lit. *who, his glory*, i. e. whose glory, § 48, 1.

PART II.

EXTRACTS FROM THE TARGUMS.

1. *History of the Fall.* Gen. 3.—Onkelos.

- 1 וְהָיָה הָיָה עָרִים מִכָּל חֹנֶה בְּרָא דִּי עֶבֶד יְיָ אֱלֹהִים וְאָמַר
 לְאַתָּה בְּקוֹשְׁטָא אֲרִי-אָמַר יְיָ לֹא תִכְלֹן מִכָּל אֵילָן גִּנְתָּא :
 2 וְאַחֲרֵית אִתָּתָא לְהָיָה מִשְׁפִּירִי אֵילָן-גִּנְתָּא נִיכּוּל : (3) וּמִשְׁפִּירִי
 אֵילָנָא דִּי בְּמַצִּיעוּת-גִּנְתָּא אָמַר יְיָ לֹא תִכְלֹן מִיָּדָה וְלֹא
 4 תִּסְרְבִין בֵּיהּ דְּלָמָא תְּבוּתִין : וְאָמַר הָיָה לְאַתָּתָא לֹא מִיָּדָה
 5 תְּבוּתִין : אֲרִי גַלִּי קָדָם-יְיָ אֲרִי בְּיוֹמָא דְּתִכְלֹן מִיָּדָה וְיִתְּשִׁתְּקִין

1. *עָרִים מִכָּל*, comparative, § 64. 1. *a. more cunning than.*—בִּלְ, every.—
 יְיָ. So the London Polyglott, which has been followed in the text of the
 Chrestomathy. Also Buxtorf Bibl. Heb. Basil. 1665. The Paris and Ant-
 werp Polyglotts read יְיָ. The title page of Münster's Bibl. Heb. Basil.
 1516 exhibits the form יְיָ. Compare the note on Part I. No. I.—אֱלֹהִים.
 Here likewise the Polyglotts differ, Buxtorf and the London edition giving
 constantly the Hebrew form, and the other two mentioned above, אֱלֹהִים.—
 תִּכְלֹן, § 21. *a.*

2. אֲמַרְתָּ. § 15. note 2.—נִיכּוּל, Fut. expressing the sense of the Eng.
 Potential mood, *we may eat.*

3. תִּסְרְבִין. Future Paël instead of תִּסְרְבִין, § 2. 7. *b.* Buxtorf has תִּסְרְבִין;
 the Antwerp and Paris Polyglotts, תִּסְרְבִין in Peal.

4. מִיָּדָה תְּבוּתִין, an Inf. with a finite verb to denote certainty, as in He-
 brew.

5. גַּלִּי, Part. Peil from גָּלָא, § 6. *d.* (1), *it is manifest before the Lord.*—
 וְיִתְּשִׁתְּקִין. Use of וְ instead of another conjunction, same as in He-
 brew. וְיִתְּשִׁתְּקִין, Ithpaal Fut. 3d plur. fem.—וְיִתְּשִׁתְּקִין, Fut. Peal 2d plur. masc.
 from וְיִתְּשִׁתְּקִין, see רַב in Lex.—תִּכְלֹן, 1st Part. Peal from תִּכְלֹן, § 32.

- 6 עֵינֶיכֶן וַתִּחַן פְּרָבְרִין בְּכַמִּין בִּין-טָב לְבִישׁ : וַתִּחַן אֶתָּא
 אֲרִי טָב אֵילָנָא לְמִיבֵל וְאֲרִי אֶסְרִיחִיא לְעִינִין וּמִחַנַּג אֵילָנָא
 לְאַסְתַּנְלָא בִּיה וְנִסִּיבַת מְאִיבָה וְאַכְלַת וַיִּהְיֶה אֶת-לִבְעֵלָה עִמָּה
 7 וְאָכַל : וְאַתְּפֶתְחָא עֵינֵי תְרוּיָחֹן יִדְעוּ אֲרִי עֲרִטְלָאִין אֲנִין
 8 וְחֲטִיטֹי לְחֹן טְרַפִּי תֵאֲדִין וְעֵבְרִי לְחֹן זְרוּן : וְשִׁמְעִי יִתְקַל
 מִיִּמְרָא־דִּי אֱלֹהִים מִתְחַלָּה בְּנִתְחָא לְמִנָּח יוֹמָא וְאַשְׁמֵר אָדָם
 9 וְאַתְחִיָּה מִן-קָדָם יְיָ אֱלֹהִים בְּגוּ אֵילָן גִּנְתָּא : וּקְרָא יְיָ
 10 אֱלֹהִים לְאָדָם וְאָמַר לִיה אֵן אָתָּא : וְאָמַר יִתְקַל-מִיִּמְרָה שְׁמַעִית
 11 בְּנִתְחָא וַיִּחַלִּית אֲרִי-עֲרִטְלָאִי אָנָּא וְאַשְׁמֵרִית : וְאָמַר מִן חַיִּי
 לָהּ אֲרִי עֲרִטְלָאִי אָתָּא הֵמָן-אֵילָנָא הִי פִקְתָּתָּהּ בְּדִיל-דְּלֹא-לְמִיבֵל
 12 מִיָּה אֲכַלַּת : וְאָמַר אָדָם אֶתָּא דִּיהֲבַת עֲמִי הִיא יִהְיֶה לִּי
 13 מִן-אֵילָנָא וְאַכְלִית : וְאָמַר יְיָ אֱלֹהִים לְאַתְחָא מִיִּהְיָא עֲבָדָתָּ
 14 וְאַמְרַת אֶתָּא חַיָּא אֲשַׁעֲנִי וְאַכְלִית : וְאָמַר יְיָ אֱלֹהִים

note 2, *knowing* [how to distinguish] between, etc.—ל בִּין For this use of ל after בִּין comp. Stuart's Hebrew Chrestomathy, p. 83. Note on Gen. 1 : 6.

6. הָחָן, 3d sing. fem. Praet. Peal from הָחָא (a medicine) appears to refer to the *effect* which Eve expected the eating of the fruit to have, in opening her eyes to a clearer vision. But all the other ancient versions agree with the English translation in rendering תִּנְחָה לְעִינֵיהֶן, *pleasant to the eyes*.—מְרַנַּג, 2d Part. Pael. בִּיה מְרַנַּג לְאַסְתַּנְלָא expresses the idea conveyed, according to the other translators, in the previous clause; *desirable to behold*. בִּיה is pleonastic.—נִסִּיבַת, § 12. II. 1.—מְאִיבָה, see אָב in the vocab.—וַיִּהְיֶה, § 7. d. 1.

7. תְּרוּיָחֹן, 3d pers. plur. fem. Praet. Ithpaal, from פָּתַח.—§ 42. 1. a. note.—חֲטִיטֹי, § 12. I. 1. b.—תֵּאֲדִין, see תֵּאֲדִינָא in the vocab.—זְרוּן, a Hebrew form. But Buxtorf points it זְרוּיָן. See his lexicon.

8. אֵילָן, collective. For the pointing see § 31. b. note 1.

10. הִיחַלִּית, § 13. 2. For the insertion of י quiescent in the last syllable of this word, and of שְׁמַעִית, see § 12. I. 1. a.

11. חַיִּי § 12. I. 1. b. But Buxtorf points it here חַיִּי. § 21. a. Inf. from אָכַל.

14. אֲזַל, 2d. Part. from לוּט.—חַיִּינִיל, Fut. from אֲזַל, § 21. a.

- לְחֹזֶק אֲדִי־עֲבָדְתָּ הָאֵל לִישׁ אֶת גִּפְל־בְּעִירָא וּמִפְל הָוֵת בְּרָא
 15. עַל־מַעַשְׁךָ תִּדְוֹל וְעַפְרָא תִּכּוּל פְּל־יֹמֵי חַיֶּיךָ : וְדָבְבוּ אֲשֹׁר
 בִּנְיָן וּבִין אֶתְתָא וּבִין בְּנָה וּבִין בְּנָהּ הוּא וְהִידְקִיר לָךְ
 16. מִה־עֲבָדְתָּ לִי־מִלְקָמִין וְאֶת תְּהִי־נְטִיר־לִיהָ לְסוּפָא : לְאֶתְתָא
 אָמִיר אֶסְנָאָה אֶסְנִי בְּעִבְרִי וְעִדְוִי־לִי בְּגִזֵּר תִּלְדִּין בִּין
 17. וְלֹנֶת־בְּעִלְיָךְ תְּהִי תְאוּבָתְךָ וְהוּא יִשְׁלֹט־בִּי : וְלֹאֲדָם אָמִיר
 אֲרִי מְבִלָּת לְמִימִר אֶתְתָּךְ וְאֶבְלָת מִן־אֵלֶּנָּה דִּי פִקְדָתָךְ
 לְמִימִר לָא תִּכּוּל מַנְיָה לִישׁ אֶרְעָא בְּדִלְיָךְ בְּעָמֹל תִּיכְלָנָה
 18. פֶּל יֹמֵי חַיֶּיךָ : וְכִוְרִין וְאֶטְרִין תַּצְבִּיחַ לָךְ וְתִכּוּל נֶחֱעֶסְבָא
 19. דְּחֶקְלָא : בְּזַעְתָּא דְּאַפָּךְ תִּכּוּל לְהָמָא עַד דְּתַחֲתוּב לְאַרְעָא
 20. דְּמַנְיָה אֶתְבְּרִיתָא אֲדִי־עֲבָרָא אֶת וְלַעֲפָרָא תְּתוּב : וְקָרָא אָדָם
 21. שׁוֹם אֶתְתִּיהָ חֲוָה אֲרִי הוּא אִמָּא דְכָל בְּנֵי־אָנְשָׁא : וְעַבְד
 יְיָ אֱלֹהִים לְאָדָם וְלֹאֲתִתִּיהָ לְבוּשֵׁין־דִּיקָר עַל־מַעַשְׁהָ־בְּשִׁיחֹן
 22. וְאַלְבִּשְׁנוּן : וְאָמִיר יְיָ אֱלֹהִים הָאֵל אָדָם הָוָה יְחִידִי בְּעֶלְמָא
 מַנְיָה לְמַדְעָ טָב וּבִישׁ וּכְעֵן דְּלִמְאִי־וֹשִׁיט יְדִיהָ יִנְסַב אֶת

15. דְּבִיר, 1st Part. Peal, from דְּבִיר § 12. I. 1. c. *He will remember against thee what thou hast done to him.*—מִן מְרִמִּין, i. q. *from the beginning—anciently.*

16. אֶסְנָאָה, Inf. Aphel. See the paradigm.—תִּלְדִּין, Fut. 2d sing. fem. from יָלַד. בִּינָה. prep. בְּ with suff. 2d sing. fem. See the table.

17. תִּיכְלָנָה, Fut. 2d sing. masc. from אָכַל with fem. suff. 3d sing. and epenthetic.

19. וְזַעְתָּא, defectively written. See וִירָעָא.—דְּמַנְיָה, *from which.*

21. לְבוּשֵׁין, etc. *garments of honor for the skin of their flesh.*

22. לְמַדְעָ, Inf. Peal from יָדַע, § 20. 4.—מַנְיָה, *of himself, independently.* “Adam has become the only [being] in the world [able] of himself to distinguish good and evil.” Onkelos seems to have considered the Hebrew מַנְיָה singular, as indeed it is capable of being; and this probably led him to render בְּאֶחָד, (*as one,*) by יְחִידִי *only*. The other Targumists agree with, or perhaps rather *follow*, Onkelos. Nearly all the ancient versions.

23 מֵאֵלֶיךָ חַיִּיָּא וְנִיכּוּל וְנִיחֵי לְעָלָם : וְשִׁלְחִיהּ יְיָ אֱלֹהִים מִנְּקָתָא
 24 דְּעָדָן לְמַפְלָח יְתִיאֲדָמָתָא דְּאַתְבָּרִי מִתַּמָּן : וְתַרְיָךְ יְתִיאֲדָם
 וְאַשְׁרֵי מִלְּקַדְמִין לְגִבְתָּא דְּעָדָן יְתִיאֲדָבּוּנָא וְנָח שְׁנֵי חֲרָבָא
 דְּמִתְחַפְּקָא לְמִשְׁר יְתִיאֲדָרָה אֵילָן חַיִּיָּא :

II. *The same.* Gen. 3.—Pseudo-Jonathan.

1 וְחַיִּיָּא הָיָה חַפִּים לְבִישׁ מִפֶּל חַיִּיָּת פְּרָא דְּעָבַד יְיָ אֱלֹהִים
 וְאָמַר לְאַתְתָּא הַקּוֹשְׁטָא דְּאָמַר יְיָ אֱלֹהִים לֹא תִכְלֹן מִפֶּל
 2 אֵילָן גִּינִיקִתָּא : וְאַמְרַת אַתְתָּא לְחַיִּיָּא מִשְׁאֵר פִּירֵי אֵילָן
 3 גִּינִיקִתָּא אֵית לֶן רְשׁוֹ לְמַיִכַּל : וּמִפִּירֵי אֵלְנָא דְּבִי מַצִּיעִיּוֹת
 גִּינִיקִתָּא אָמַר יְיָ לֹא תִכְלֹן מִנֶּיהּ וְלֹא תִקְרְבוּן בֵּיהּ דִּילְמָא
 4 תָּמוּתוּן : בִּי הִיא שְׁעָתָא אָמַר חַיִּיָּא דְּלִטּוֹר עַל בְּרִיתָהּ
 וְאָמַר לְאַתְתָּא לֹא מִמֵּית תָּמוּתוּן בְּרַם פְּלִיאֲוִמָּנָא סְנִי בִּי

however, give the sense expressed in the English translation.—Fut. וְיִסַּב. of נִסַּב.

23. מִתַּמָּן . . . דְּ, whence, § 48. 1.

24. מִתְחַפְּקָא.—תַּרְיָךְ, Praeter Paël, merely a full orthography for תַּרְיָךְ; Part. Ithpe. fem. sing. agreeing with חֲרָבָא.—מִשְׁר, Inf. from מִשְׁר.

1. דְּעָבַד, for the pointing see below, No. III. (7) and (9). It will be unnecessary to notice such cases in future.—הַקּוֹשְׁטָא דְּ, is it true that, etc. ? הַ interrogative with Daghesh forte euphonic. So in Hebrew sometimes. Stuart's Heb. Gram. § 152. a.

2. אַמְרַת, § 15. note 2. The Qamets is probably the result of a pause in pronunciation, though no accents have been appended to this Targum. לֶן, contraction for לָנָא.

3. אֵלְנָא, § 2. 6. c.—דְּבִי, see בִּי in vocab.—חַיִּיָּא, Hhireq is short, the בִּי being a mere *mater lectionis*, § 2. 1.

4. אָמַר, etc., the serpent spake, calumniating his Maker. and said.—בִּי אוֹמְנוּתָא—, (comp. the Heb. בֵּן שָׂמוֹ, a fruitful hill, etc.) the thing made, the result of labor. Every workman hates the work of his own hands.

- 5 אוֹמְנוּתֵיהֶם : אֲרוֹם גָּלִי קָדָם יְיָ אֲרוֹם בְּיוֹכָא דְחִיכְלוֹן מִיָּה
וְתַחֲוּוֹן בְּמִלְאָכֵין בְּרָבְדִין דְּחַכְמִין לְמַעֲבַד בֵּין טַב לְבִישׁ :
6 וְחַמֵּית אֶתְתָּא יַת סַמְאֵל מִלְאָךְ מוֹתָא וְדַחֲלִית וְיַדְעַת אֲרוֹם
טַב אֵילָנָא לְמִיכַל וְאֲרוֹם אָסוּי הוּא לְנַהֲרָא דְעִינוֹן וּמַחֲפֵג
אֵילָנָא לְאִיסְתַּפְּלָא בֵּיהּ וּנְסִיבַת מֵאִיבֵיהּ וְאֶפְלַת וְיַחֲבַת אַח
7 לְבַעֲלָה עֲמָה וְאַבְל : וְאֶתְנַהֲרֵן עֵינֵי תַחֲוּוֹן וְיַדְעוּ אֲרוֹם
עֲרִטְלָאִין אֵינוֹן דְּאֶתְעֲרִטְלוּ בֵּין לְבוֹשׁ טוֹפְרָא דְאֶתְבְּרִיאוּ בֵּיהּ
וְהוּוֹן חֲסִין בְּהַתְחַוּוֹן וְהַשְׁטוּ לְהוּוֹן מִשְׁרָפֵי חֲסִין וְעַבְדוּ
8 לְהוּוֹן קַמְוִרִין : וְשִׁמְעֵי יַת קַל מִיִּמְרָא בְּיָ אֱלֹהִים מְטִיל
בְּגִינוּתָא לְמַעַבַּח יוֹמָא וְאִישְׁמֵר אָדָם וְאֶתְתַּחֲיָה בֵּין קָדָם
9 יְיָ אֱלֹהִים בְּמִצִּיעוֹת אֵילָנֵי גִינוּתָא : וְקָרָא יְיָ אֱלֹהִים
לְאָדָם וְאָמַר לֵיהּ הֲלָא כָל עֲלָמָא דְבְּרִיתִי גָלִי קָדְמִי הַשׁוֹכָא
בְּנַהֲרָא וְהִדֵּךְ אַתָּה סֹבֵר בְּלַבָּךְ לְאִישְׁמֵרָא בֵּין קָדְמִי הֲלָא
אֲתֵר דְּאַתָּה מְטִשְׁרִי בֵּיהּ אָנָּא דְּהִי וְאֵן אֵינוֹן שְׁקוּדָא דְּשַׁקְדָּתָךְ :
10 וְאָמַר יַת קַל מִיִּמְרָךְ שְׁמַעִית בְּגִינוּתָא וְדַחֲלִית אֲרוֹם עֲרִטְוֵלָאִי
וּמִצִּנְתָּא דְּשַׁקְדָּתִי אַעֲבִרִית מִיָּד וְאִישְׁמֵרִית בֵּין פִּסּוּפָא :
11 וְאָמַר בֵּין חֲוִי לָךְ אֲרוֹם עֲרִטְלָאִי אַתָּה דְּלָמָּא בֵּין שִׁירִי אֵילָנָא
12 דְּשַׁקְדָּתָךְ דְּלָא לְמִיכַל מִיָּה אֶפְלַת : וְאָמַר אָדָם אֶתְתָּא
13 דְּיַחֲבַת גַּבִּי הוּא יַחֲבַת לִי בֵּין שִׁירִי אֵילָנָא וְאַכְלִית : וְאָמַר

5. מִלְאָכֵין בְּרָבְדִין, *superior angels*.—דְּחַכְמִין, *who know*. See above No. I. (5).—מַעֲבַד, *to discern, discriminate*. For the form, see § 20. 4. Comp. § 2. 7. a.

6. וְיַחֲבַת, Praet. Pe. 3. s. f. § 23. Note 1. on Par.—דְּחִילִית, § 13. 2.

7. הַמְיָן, *garments of the color of the* טַפֵּר, i. e. purple.—חֲסִין, for חֲסִין, see § 35, and below on v. 15.—בְּהַתְחַוּוֹן see בָּהָא.

8. אִישְׁמֵר, Ithpe. from שָׁמַר. § 7. a. (2).—אֶתְתַּחֲיָה, § 6. a. note.

9. סֹבֵר, § 12. I. 1. c. and the parallel passage in the Jer. Targum.

10. שְׁמַעִית, § 12. I. 1. a. and 2.—אַעֲבִרִית, Aph. 1. s. Praet. from עָבַר. § 12. I. 2.—בִּישׁוּפָא, *for shame*, i. e. because I was ashamed.

12. גַּבִּיר = גַּבִּיר, § 4. b.

יי אלהים לאתחא מה דא עבדת ואמרת אתחא הוּא
 14 אַשְׁרֵי פִּיּוּבְּמִיתָּהּ וְאַשְׁרֵי בְּרַשְׁעוּתֶיהָ וְאַכְלִיתָ : וְאַיְתִּי יי
 אלהים תלתייהון לדינא ואמר להוּא ארומ עבדת דא לט
 את מפל בעירא ומפל חיות בקרא על מינא תחא מטייל
 ובקלח תתקצצון ומשקח תחא משלח תדא לשב שנין ואריסא
 15 דמוּתא בשמך ועצרא תיכול כל יומי חקך : ודבבו איש
 בינא ובין אתחא בין ורצית בקא ובין ורצית בקחא ויהי
 פד יחון בקחא דאתחא נטרין מצותא דאורייתא יחון מוּנִין
 ומידין יתא על רישא וכד שבקן מצותא דאורייתא תהי
 מתבנין ונקיית ותחון בעקביהון פרס להון יהא אסוי ולך
 לא יהא אסוי ועידין אינון למעבד שפיותא בעיקבא ביומי
 16 מלפא משיחא : לאנתחא אמר אסגא אסגא סיגופך באדם
 בתולין ועידיך בצער תלדין בנין ולוח בעליך תהי מתיה

13. אַשְׁרֵי, *seduced*, probably an incorrect reading for אַשְׁרֵי. אַשְׁרֵי, *seduced* me, Aphel from טָהַר with suffix, § 26. 2. a.

14. אַיְתִּי, Aph. from אָהָה. For the pointing see § 4. a. and § 2. 5. b.—וְאַכְלִיתָ, § 53. 1.—תְּדָא, adverbially, *once*.—אָרִיסָא דְּמוּתָא, *deadly poison*, § 61. 1.

15. אִישׁ, 1 sing. Fut. Pa. from שָׁוִי. The form is perfectly anomalous. Compare אָמַר instead of אִמַּר.—וְרָצִיתָ, plur. const. from רָצִי. נָטְרִין, 1 Part. plur. from נָטַר. See above No. II. (7).—מִתְּרִין, 1 Part. plur. from מָתָא. This also appears to be a masculine form like מִתְּרִין, § 35. Schaaf, (*Opus Aramaeum* p. 308,) points it מִתְּרִין [i. q. מִתְּרִין; so Schaaf *ibid.*] is understood, making it future. § 53. 1. "Operam dabunt ut percutiant." *They shall make efforts and shall bruise thy head*, i. e. they shall do it intently, and with all their power:—or, *they shall be established*, etc. taking the act. Part. in an intransitive sense. Comp. מִתְּרִין below, and above No. II. (15).—שָׁבָקִין, § 32. note 2.—מִתְּרִין, *thou shalt be established*, or, perhaps, *thou shalt be intent upon injuring them*.—וְנָקִיָּה should probably be pointed וְנָקִיָּה. See No. III. v. 15.—מַעְבֵּד, this use of Hhateph Pattahh after Seghol, which is not unfrequent in this Targum, is probably the result of mere negligence in transcription.—עָקְבָא i. q. עִקְבָא.

16. סִיגוּפָךְ, for סִיגוּפָךְ; and עִידיךָ, for עִידיךָ. For the pointing of

17 וְהָיָא וְהוּ שְׁלִיט בִּיהּ לְמִזְרֵי וּלְמִזְרֵי : וְלֹאֲדָם אָמַר אֲרוּם
 קַבְלַת לְמִזְרֵי אֲתַתְּחָהּ וְאֲכַלְתָּ מִן פִּירֵי אֵילָנָה דְּפִקְדֻתָּהּ
 לְמִזְרֵי לֹא תִיכּוֹל מִיָּהּ לִישָׂא אֲרָעָא בְּדִין דְּלֹא תַּיִצֵּאת לָהּ
 18 הִזְבֵּךְ בַּעֲבִיל תִּיכְלֶנָּה כָּל יוֹמֵי חַיֶּיךָ : וְכֹוֹבִין וְאַטְרִין תַּצְמִיחַ
 וְתַרְבִּי בְּדִלְקָהּ וְתִיכּוֹל וְתַשְׁבָּא דְּעַל אֲפִי כְּרָא גְּנִי אָדָם וְאָמַר
 בְּבִטְנֵי דְּכַחֲמִין מִן קַדְמָךְ יְיָ דְּלֹא נִתְחַשֵּׁב כְּבִשְׂרָא דְּנִיכּוֹל
 גִּיסְבָּא דְּאֲפִי כְּרָא נִיקוּם פֶּשֶׁן וְנִלְגִי בְּלִיעוֹת דְּנִי וְנִיכּוֹל
 מִזֶּזֶן מִן מִזְוָנָה דְּאֲרָעָא וּבִבְּנֵי יִתְאַפְּרֵשׁ פֶּשֶׁן קַדְמָךְ בֵּין בְּנֵי
 19 אִינְשָׁא וּבֵין בְּנֵי בְּשִׂרָא : בְּלִיעוֹת כֹּס יִקָּה תִיכּוֹל מִזְוָנָה עַד
 דְּתִיחְדּוֹר לַעֲפָרָא דְּמִינָה אֲתַבְּרִיאת אֲרוּם עֲפָרָא אֲתָהּ וְלַעֲפָרָא
 תַּחֲבוּב דְּמִן עֲפָרָא אֲתָהּ עֲחִיד לְמִיָּקוּם לְמִיָּתֵן דִּינָה וְהִוְשְׁבָנָה
 20 עַל כָּל מִידָה דְּעַבְדָּתָהּ בְּיוֹם דִּינָה רַבָּא : וְקָרָא אָדָם שׁוּם
 21 אֲנִתְתִּיחַהּ חֲקָה אֲרוּם הִיא הֵנִת אִינְיָא דְּכָל בְּנֵי נָשָׂא : וְעַבְד
 יְיָ אֱלֹהִים לְאָדָם וְלֹאֲנִתְתִּיחַהּ לְבוֹשִׁין דִּיבָר מִן מִשְׁךְ הַזֶּה
 דְּאֲשַׁלַּח מִיָּהּ עַל מִשְׁךְ בְּשׁוֹרְהוֹן הֶלֶת שׁוֹפְרִיהוֹן דְּאֲשַׁתְּלַחֵהּ
 22 וְאֲלִבִּישֵׁנֶן : וְאָמַר יְיָ אֱלֹהִים לְבִלְאָבְנָה דִּי מִשְׁמִשִּׁין קַדְמוֹר
 דְּהָא אָדָם הִנֵּה וְהִדְרִי בְּאֲרָעָא הִיכְמָא דְּאָנָה וְהִדְרִי בְּשָׁמַי
 מְרוֹמָא וְנִתְחִידִין לְמִיָּקוּם מִיָּהּ דִּינִדְעִין לְבִפְרָשָׁא בֵּין טַב
 לְבִישׁ אֱלֹהֵי נָטַר מִצְנָתָהּ פִּקְדֻתֶיהָ אִית הוּא חֵי וְסֻמִּים כְּאֵילָן

these and similar forms, see § 7. a. (2).—מִתְחִידֵהּ, contracted from מִתְחִידֵהּ .
 and so Buxtorf points it, מִתְחִידֵהּ, § 12. I. 1. c.—וְהָיָא יג', an obscure
 passage. Lit. *he shall rule over thee, to do justice and to commit sin*, i. e.
 as I understand the Targumist, *whether he does right or wrong*.

17. קַבְלַת, § 12. II. 1.

19. מִיָּהּ, for מִיָּהּ, § 6. a. note.

21. דְּאֲשַׁלַּח, *which he (the serpent) put off*, מִיָּהּ *from himself*.

22. וְהִדְרִי, for וְהִדְרִי נָטַר.—אֱלֹהֵי נָטַר, *if he had kept*.—פִּקְדֻתֶיהָ, 1 s. Pr. Pe.
 with suff. 3 m. s. § 16. 2. a.—בְּפִקְדֻתָּהּ, § 12. I. 2.—דְּהָא, *for behold*.—הֵנִי,
 Praeter in a future sense, or rather both this and the participle אֲבִיל are to

חַיָּא עַד לְעֹלָמִין וּבְחַיָּו עַל דְּלֹא נָטַר מִיה דְּפִקִּדְתָּא נְגִזֹר
 עֲלוּהִי וְנִסְתַּדִּיחַ מִן גְּנֻתָא דְּעֵקֶן קָדָם עַד לֹא יִפְשֹׁט יְדִיחַ
 וְנִסַּב מִן פִּירִי אֵילָן חַיָּא דְּהָא אֵין אָכִיל הוּא מִפִּירִי דְּהָרִי חַי
 23 וְנִסִּים עַד לְעֹלָמִין : וְחֻרְבִּיחַ יְיָ אֱלֹהִים מִגְּנֻתָא דְּעֵקֶן וְאֶזֶל
 וְיַחֲיִיב בְּטוֹר מוֹרִיחַ לְמַפְלַח יַח אַדְמֻתָא דְּאַתְבָּרִי מִתַּמֶּן :
 24 וְטָרַד יַח אָדָם מִן דְּאַשְׁרִי : קָר שְׁכֻנְתִּיחַ מִן לְסַדְמִין בֵּין תַּרְוִין
 פְּרִיבָא קָדָם עַד לֹא בָרָא עֲלֵמָא בָרָא אוֹרְיָחַ אַתְקִין גִּינְתָא
 דְּעֵקֶן לְצַדִּיקָא דִּיכְלֹן וְיַחֲפִנְקִין מִן פִּירִי אֵילָנָא עַל דִּי פִלְחִי
 בְּחִידוֹן בְּאוּלְפִין אוֹרְיָחַ בְּעֲלֵמָא דְּהִין וְנִיבִי פְקִידְתָּא אַתְקִין
 גְּדִינָם לְרִשְׁעִיָּא דְּמַחֲלָא לְחֻרְבָּא שְׁנִינָא אֲכֹלָה מִתַּרְוִין כְּטָרִין
 אַתְקִין בְּגֻתָּא זִקִּיקִין דִּינֹר וְגוֹמְרִין דְּאַשְׁתָּא לְמִדָּן בְּהוֹן
 לְרִשְׁעִיָּא דְּמַרְרִי בְּחִידוֹן בְּאוּלְפִין אוֹרְיָחַ טַבְתָּא הוּא אוֹרְיָחַ
 לְפִלְחָה מִן פִּירִי אֵילָן חַיָּא דְּאַתְקִנְתָּא מִימֵר דִּי לְנִסְתַּרְתָּא
 דִּיחִי קָנָם וּמִטְגִּיל בְּשִׁבְלִי אַרְחָה דְּחַיִּי לְעֲלֵמָא דְּאַחִי :

be taken as we use the Present tense in English, expressing a general truth :—or, still differently, both may be regarded as Subjunctives, (I use the term in the general sense which it has in Latin grammar,) *if he should eat, etc., he would live, etc.*

23. חַיָּא and אֶזֶל (§ 12. II. 1.) are both Praeters.

24. דְּמַחֲלָא, 2d Part. from מַחֵל, *which is like*. Tseri is inserted, like Qamets in וְאַמֵּר, etc. on account of the prefix with Sheva, § 7. *d. note*.—*דִּינֹר*, i. q. *דְּנֹר* § 60. 1. *b.*—אַשְׁתָּא, an unusual pointing of אֲשָׁתָא or אִשְׁתָּא, (§ 2. 7. *c.*) *emph. state from* אֲשָׁא.—לְמִדָּן, § 7. *d. note*. מִדָּן. Inf. of דִּין.—בְּהוֹן, *with them, by means of them*.—לְפִלְחָה, 1 Part. Pe. The law is better to him who observes it.—מִן, *than*, § 64. 1. *a.*—קָנָם, either this word should be pointed כְּנָם, or it may be considered as a different form of the adjective. “The law is better, to him who observes it, than the fruits of the tree of life, which Jehovah hath prepared for him who keeps it [the law], that he may be established, and may walk in the paths of the way of life, in the future world.”

III. *The same.* Gen. 3.—Jerusalem Targum.

7 וְעָבְדִי לְהוֹן אֲצִטְלֹן : (8) מְטִיל בְּגִנְתָּא לְחוּקְפָא דְיוֹמָא :
 9 וְקָרָא מִיִּמְרָא בְּנִי אֱלֹהִים לְאָדָם וְאָמַר לֵיהּ הָא עֲלָמָא דְבְרִית
 גְּלִי קָדְמִי חֲשׁוּבָא וְנִהוּרָא גְלִיָּא קָדְמִי וְאִיךָ אַתָּה סָבֵר דְלִית
 גְּלִי קָדְמִי אַתָּרָא דְאַתָּה בְּנִיָּה דֵּן הִיא מִצְוֹתָא דְפְקֻדֵּיתָהּ :
 15 וַיְהִי כִּד יִהְיֹן בְּנִיָּא דְאַתָּתָא לְעֵן בְּאוּרִיתָא וְעָבְדִין פְּקֻדֵּיָּא
 וְהִלְיֹן מִפְּתִינִין וְיִהְיֹן דְתָהּ לְרִשְׁפָּה וְקָטְלִין דְתָהּ וְשִׁבְקִין
 בְּנִיָּא דְאַתָּתָא מִצְוֹתָא דְאוּרִיתָא וְלֹא יַעְבְּדִין פְּקֻדֵּיָּא תְּהוּ
 מִתְּפִינִין וְנָתִית וְתִהוֹן בְּעִקְבֵּהוֹן וּמִמִּידַע וְתִהוֹן בְּרַם תְּהוּ
 אֲסִי לְבִנְהָא דְאַתָּתָא וְלֹא תִהְיֶה לָּא תְּהוּ אֲסִי בְּרַם עֲתִידִין
 דְהוֹן אֵלִין לְאֵלִין לְמַעַבְדַּל שְׁפִיטָתָא בְּעִקְבָּא בְּסוּף עֲקֵב יוֹמָא

7. וְעָבְדִי instead of the regular form וְעָבְדִי. The almost entire confusion of Pattahh and Qamets and even Hhateph Pattahh, which prevails in this Targum and that of the Pseudo-Jonathan, appears here. It will not be necessary to notice it in every instance. See § 2. 2. The reader will also observe the singular character of this, so called, Targum. It is evidently rather a collection of *Rabbinical and traditionary remarks* on the text, than a translation of it.—*They* made, etc. This perhaps implies the author's opinion that Adam and Eve made them by divine direction. Hebrew. *The Lord God* made, etc.

8. *In the strength of the day*—probably incorrect, although the Hebrew רוּחַ has sometimes a signification analogous to this. See Josh. 2: 11.

9. דְּבְרִיתָא, *which I have created*. Regularly דְּבְרִיתָא. So, especially in the Targum of the Pseudo-Jonathan, אָמַר, with the prefix וְ, becomes וְאָמַר. The punctuators probably had in mind the analogous Hebrew form, § 7. d. note.—גְּלִי, Pass. Part. Pe., § 23. 1. note, *is manifest before me*.—כָּבֵר, 1st Part. Peal.

15. וַיְהִי, *And it shall come to pass*. The Vav conversive does not appear in Chaldee.—מִתְּפִינִין, Part. Ithpa. from בָּנָן, full orthography, § 12. II. 4.—מִתְּפִינִין, masc. pl. Act. Part. from מִתְּפִינִין, § 35. But Schaaf (Op. Aram. p. 333,) points it regularly, מִתְּפִינִין.—נָתִיתָ, § 12. I. 1. c.—בְּמִידַע, 1st Part. Aph.

18 בְּיוֹמוֹי דְּמִלְכָּא מְשִׁיחָא : וְכוּבִין וְדִרְדְּרִין תִּרְבִּי לָךְ וְתִכּוּל
 ית עֲשׂוּבָא דְּבִאֲפִי בָּרָא עָנִי אָדָם וְאָמַר בְּבִעְוֵי בְּרַחֲמִין מִן קַדְמָא
 יִי לֹא נִתְחַשֵּׁב קַדְמָא מִן בְּעִירָא לְמִיכַל ית עֲשׂוּבָא דְּבִאֲפִי
 בָּרָא נָקוּם פָּעֵן וְנִלְעִי מְלִיאוּת יְדִי וְתִכּוּל מְזוֹן מִן פִּירֵי אֲרָעָא
 וּבְכֻדִּין יִהְיִי מִפְּרִשׁ קַדְמָא בֵּין בְּנֵי אַנְשָׂא וּבֵין בְּעִירָא :
 22 וְאָמַר מִימְרָא דְּנִי אֱלֹהִים הָא אָדָם דְּבִרִית יְתִית יְחִידִי בְּגוֹ
 עֲלָמִי הֵיךְ מִיה דְּאָנָא יְחִידִי בְּשָׁמִי מְרוּמָא עֲתִידִין אוּמִין
 סְבִיאִין לְמִנְקָם מְנִיחָא מְנִיחָא תְּקוּם אוּמָה דִּידְעָא לְמִפְּרִשָּׂא בֵּין
 טַב לְבִישׁ וּכְדוּן טַב דְּנִסְרוּד יְתִית מִן גְּנָתָא דְּעָן קָדָם עַד
 לֹא יִפְשׁוּט יְדִיה וְיִסֵּב לְחוּד מִן פִּירֵי אֲרָעָא דְּתִינָא וְתִכּוּל

from מְרַע, suff. pleonastic, § 47. 2.—אֲפִין לֹא־לֵין, *these to those*, i. e. one to another.—שְׁפִיחָא, “*Pravè ut puto*,” says Buxtorf, *Lex. art.* שְׁפִיחָא. But whether the reading שְׁפִיחָא (or שְׁפִיחָא) be admitted or not, the meaning is still doubtful. Buxtorf renders it *a trampling under foot, conculcatio*. Walton gives *incolumitas*, (probably deriving it from שָׁפָא in the Rabbinical sense, *to be quiet, at peace*;) which the connection seems to favor.—יּוֹמוֹי, suff. pleon. § 47. 2.—“And it shall come to pass, when the descendants of the woman shall diligently study the law and do the commandments, they shall be established, bruising thy head and killing thee; but when the posterity of the woman shall desert the precepts of the law and not obey the commandments, thou shalt be established, biting them in their heels and afflicting them with sickness. Nevertheless, there shall be a remedy for the sons of the woman; but for thee, O serpent, there shall be no remedy. Moreover they shall apply remedies (?) to the heels of one another in the end of the last days, in the days of king Messiah.”

18. דְּבִאֲפִי בָּרָא, i. e. אֲרָעָא, *the earth shall bring forth abundantly*.—דְּבִאֲפִי בָּרָא, *which is upon the surface of the field*, i. e. the grass.—עָנִי, Part. used for the Praeter. *Adam answered*, § 53. 1. note.—וְאָמַר, see the notes on vs. 7 and 9 of this chapter. מִן בְּעִירָא, Let us not be regarded as though we were of the cattle, i. e. cattle. Comp. the French *des bêtes*, etc.—נִלְעִי, for נִלְעִי § 23. 1. note.

22. מִיה adds nothing to the sense.—אוּמִין, see אָמַא in *Lex.*—לְמִפְּרִשָּׂא, evidently an Infinitive form. Perhaps it should be pointed מִפְּרִשָּׂא, § 12. I 4.—קָדָם עַד לֹא, *before he shall, etc., or while he does not, etc.*

21 וַיְהִי לְעָלָם: וַיִּסְרַד יַחַד אָדָם וְאִשְׁתּוֹ וְכָר שְׂכֵנֵיהֶם מִן לְקַדְמִין
 מִמִּדְבָּרָה לְגִנְתָּהּ דְּעָדֵן מִיַּעַלְוֵי תַרְיִן פְּרוּבִינָא קָדָם עַד לֹא נִבְרָא
 עֲלָמָא תַרְיִן אַלְפִין שְׁנֵין בְּרָא אוֹרְבִּיתָא וְאַחֲמִין גִּיהֶנֶם וּגְנִיתָא
 דְּעָדֵן אַחֲמִין גִּנְתָּהּ דְּעָדֵן לְבַד־קִנְיָא דְּחִילִין וְיִתְפַּשְׁקִין מִן שִׁירֵי
 אֵילָנָא עַל דְּנִטְרֵיהּ מִצִּיתָא דְּאוֹרְבִּיתָא בְּעֲלָמָא דְּהֵן אַחֲמִין גִּיהֶנֶם
 לְרִשְׁיֵיעָא דְּהִיא מִדְּמָא לְחַדְבָּא שְׁנִינָא אֶבְלָה מִתַּרְיִן סְבָרָה
 אַחֲמִין בְּבִישָׁה זְקוּקִין דְּמִירָא וְגִיבִירִין בְּבַעֲרִין לְרִשְׁיֵיעָא לְהַתְפַּרְעַ
 מִנְהוֹן לְעֲלָמָא דְּאַחֵי עַל דְּלֹא נִטְרֵיהּ מִצִּיתָא דְּאוֹרְבִּיתָא בְּעֲלָמָא
 דְּהֵן אֲיוֹם אֵילָן דְּנִינָא הִיא אוֹרְבִּיתָא כֹּל דְּנִטְרָ לָהּ בְּעֲלָמָא
 דְּהֵן הֵן מִי וּמְקִים פְּאֵלָנָא דְּהֵן טָבָא הִיא אוֹרְבִּיתָא לְפַלְחָהּ
 בְּעֲלָמָא דְּהֵן הֵן פְּרִי אֵילָן דְּנִינָא לְעֲלָמָא דְּאַחֵי:

21. *The glory of his presence, i. e. his glorious presence.*—מִמִּדְבָּרָה מִן לְקַדְמִין. these two expressions are doubtless synonymous, the second being explanatory of the first, which sometimes has a different sense. *On the east, towards the sun-rising.* This I think is better in the present instance than to consider לְקַדְמִין מִן as relating to time; although it is evident, from other places, that both the author of this Targum and the Pseudo-Jonathan supposed the garden of Eden to have been planted before the creation of the world. See the next clause. Also Gen. 2: 15, Jeru. T. Gen. 2: 8, Pseudo-Jon.—וַיַּעַל יְהוָה אֶת הָאָדָם מִן הָאָרֶץ וַיִּבְרָא אֶת הָאָדָם, *two thousand years before the world was created, he made the law, etc.* See above (22).—עַל דְּנִטְרֵיהּ, *because they kept.*—מִדְּמָא, 1st Part. Pa. fem. sing. from דְּמָא. § 12. I. 3. סְבָרָה, plural, contracted for סְבָרָה; אֶבְלָה מִתַּרְיִן סְבָרָה, lit. a sword, *destroying from both sides*, i. e. a two-edged sword.—מִבְּעֲרִין, 1st Part. Pa. from בָּעַר.—דְּאַחֵי, (Part. from אָחָא) the world *which is coming*, or, as we more commonly say, the world to come.—הִיא, § 47. 1. the tree of life *is*, i. e. *represents* the law.—הֵן, a form of the Praeter (§ 23. 2. note,) here used in the sense of a present tense, or as expressing a general affirmation.—בְּרִי, § 4. a. This double ׀ originated with an unpointed text, and should not have been retained when the points were affixed. לְפַלְחָהּ for לְפַלְחָהּ, see above (7), *to him who obeys it.*

IV. *Story of a dispute between Cain and Abel.* Gen. 4:8.—Jerusalem Targum.

וַאֲמַר שָׁן לְהָבֵל אֶחָיו אֲתָא וְנִפְשֹׁק לְאַשִּׁי בְּרָא וְהָיָה כִּד נִפְקִי
 תְּרוּיָהוֹן לְאַשִּׁי בְּרָא עָנִי שָׁן וַאֲמַר לְהָבֵל אֶחָיו לִית דִּין
 וְלִית בִּינָן וְלִית עֲלֵם אוֹדְקִין וְלֹא לְמִתָּן אֲגַר טָב לְצַדִּיקָא
 וְלֹא לְאַתְפָּרַע מִן רִשְׁיָעָא וְלֹא בְּרַחֲמִין אֲתַפְּרִי עֲלֵמָא וְלֹא
 בְּרַחֲמִין הוּא מְדַבֵּר מִן בְּגִלָּל מַה אֲתַקְפֵּל קוֹרְבָנָא מִנָּה בְּרַעֵי
 וּמִנִּי לֹא אֲתַקְפֵּל בְּרַעֵא עָנִי הָבֵל וַאֲמַר לְשָׁן אִית דִּין וְאִית
 בִּינָן וְאִית עֲלֵם אוֹדְקִין וְאִית מִתָּן אֲגַר טָב לְצַדִּיקָא וְלֹאֲתַפְּרִע
 מִרִשְׁיָעָא וּבְרַחֲמִין אֲתַפְּרִי עֲלֵמָא וּבְרַחֲמִין הוּא מְדַבֵּר בְּרַם
 פְּסִירִי עוֹבְדִין טָבִין הוּא מְדַבֵּר עַל דְּהָיָה עוֹבְדִי תַקְנִין מִן
 דִּידָךְ אֲתַקְפֵּל קֹרְבָנִי מִנִּי בְּרַעֵא וּמִנָּה לֹא אֲתַקְפֵּל בְּרַעֵא
 וְהוּו תְּרוּיָהוֹן מִנְצִין בְּאַשִּׁי בְּרָא וְקַם שָׁן עַל הָבֵל אֶחָיו וְקָטַל
 יְחִיָּה :

לְמִתָּן, Inf. for Fut. "no reward shall be given to the righteous nor vengeance taken of the wicked. The world was not created in mercy, neither in mercy is it governed. Why was your offering accepted from you with favor, but [mine] was not accepted from me with favor? Abel answered and said to Cain; There is a judgment, and there is a Judge, and there is a future world, and a reward shall be bestowed upon the righteous [lit. there is the giving of a good reward to the righteous.] and vengeance shall be taken upon the wicked; and the world was created in mercy, and in mercy it is governed. But it is governed according to the fruit of good works. Because my works were more upright than yours, my offering was accepted with favor, but yours was not accepted with favor. And they were both contending in the open field; and Cain rose up against Abel his brother, and killed him."

V. *Marriage of Samson.* Judg. 14.—Jonathan.

- 1 ונחת שמישון לחמנית וזהא אתחא בתמנת מבת פלשתאי :
 2 וסליק וזהי לאביהי ולאמיה ואמר אתחא הויתי בתמנת
 3 מבת פלשתאי וכן סבו וזה לי לאתוי : ואמרו ליה אביהי
 4 ואמיה הא לית בבנת אהי ובכל עמי אתחא דאת אדיל
 5 למיטב אתחא מפלשתאי ערליא ואמר שמישון לאביהי וזה
 6 סב לי ארי הוה כשרת בעיני : ואביהי ואמיה לא ודעין
 7 ארי מן קדם וז הוא ארי חוסקשא הוה בעי לאתגררה
 8 בפלשתאי ובעדנא והוה פלשתאי שלטין בישראל : ונחת
 9 שמישון ואביהי ואמיה לחמנת ואתו עד פרמי חמנת והוה אררא
 10 בר אררין נהרים לקדמותיה : ושרת עלוהי ויהי גבורא מן
 11 קדם וז והדמיה פמא דמחדמין פדא ומפדש לית בידיה ולא
 12 הוה לאביהי ולאמיה וז האבד : ונחת ושאל באתחא וכשרת
 13 בעיני שמישון : ותב לזמן יומין למיטבא וסר למיחז וז
 14 פגרא דאררא והוה קנא דדברתא בפגרא דאררא וביה דיבשא :
 15 ונסחיה בידיה ואזל מיוז ואכיל ואזל לות אביהי ולות
 16 אמיה ויהב לחון ואכלו ולא הוה לחון ארי מיפגרא דאררא
 17 נסיה דיבשא : ונחת אביהי על עסק אתחא וגבד תמן
 18 שמישון מיטתא ארי מן עבדן ערליא : והוה כד הוה ותייה

1. בנת, see בת in Lex.

2. סליק, § 12. I. 1. and II. 1.—סבו, Imp. from נסב, § 12. II. 1. a.—אהי, see אתחא.

3. כשרת, 3 sing. fem. from כשיר, § 15. note 2.

5. אהי, 3 m. pl. Pr. from אתחא.—לקדמותה. Buxtorf gives the pointing קדמות, which analogy demands.

6. הדמיה, Paël forms without Daghes, § 12. II. 3.

8. למיטבא, Inf. from נסב with prefix and suffix.

9. מיוז, § 21. a.

12 וְדַבְּרִי תִּלְתִּין חֲבֵרִין וְהוּוּ עֲמִיָּה : וְאָמַר לְהוֹן שְׁמִישוֹן
 אִיחֻד פָּעַן לְכוֹן הוֹדִיתָא אִם חוּאָה תַּחְוּוֹן יָתִיה לִי שְׁבַעַת
 יוֹמִי מִשְׁתָּא וְתַשְׁכְּחוֹן וְאַתָּן לְכוֹן תִּלְתִּין פִּלְדִּסִּין וְתִלְתִּין
 13 אֲצַטְלֹן דִּלְבוּשָׂא : וְאִם לֹא תוּכְלוֹן לְחוּאָה לִי וְתַתְּנוֹן אַתָּוֹן
 לִי תִלְתִּין פִּלְדִּסִּין וְתִלְתִּין אֲצַטְלֹן דִּלְבוּשָׂא וְאָמַרְוּ לִיה חוּד
 14 חִדְתָּהּ וְנִשְׁמַעְתָּה : וְאָמַר לְהוֹן מֵאֲכָלָא נֶפֶס מִיכָלָא וּמִתְקִיפָא
 15 נֶפֶס הוּלָאָא וְלֹא יָבִילוּ לְחוּאָה הוֹדִיתָא תִּלְתָּא יוֹמִין : וְהוּוּ
 בְּיוֹמָא שְׁבִיעָאָה וְאָמַרְוּ לְאַתָּת שְׁמִישוֹן שְׁדִילִי יַת בַּעֲלִידָהּ
 וַיַּחֲוִי לָנָא יַת הוֹדִיתָא דִּלְמָא נִיקִיד יָתִידָּהּ יַת בֵּית אָבוּיהָ בְּמִיקָא
 16 הַלְּמִסְכְּנִיתָנָא קְרִיתוֹן יָתִנָּא הַלְּכָא : וּבְכַת אַתָּת שְׁמִישוֹן עֲלוּדִי
 וְאַמְרַת לְחוּד שְׁנֵאתָנִי וְלֹא רַחֲמַתָּנִי חוּדָתָא חֲדָתָא לְבָנִי
 עָמִי וְלִי לֹא חִיָּיתָא וְאָמַר לָהּ הִיא לְאַבָּא וּלְאַמָּא לֹא חִיָּיתִי
 17 וְלִידָּהּ אֲבָדִין אַחֲרִי : וּבְכַת עֲלוּדִי שְׁבַעַת יוֹמִיָּא פַּחְוָה לְהוֹן
 מִשְׁתָּא וְהוּוּ בְּיוֹמָא שְׁבִיעָאָה וְחֲוִי לָהּ אַרְי דְּחַקְתִּיהּ וְחִיָּיתָא
 18 חוֹדִיתָא לְבָנִי עָמִיה : וְאָמַרְוּ לִיה אֲנָשִׁי קְרָתָא בְּיוֹבָא שְׁבִיעָאָה
 עַד לֹא מַעַל שְׁמִישָׁא מִהּ חֲלִי מִדּוּבָשָׂא וּמִהּ תַּקְרוֹן מִאֲרָאָא וְאָמַר
 19 לְהוֹן אֵלּוּלָפוֹן בְּדַקְתוֹן בְּאַתָּתִי לֹא אֲשַׁפְּחַתוֹן חוֹדְתִּי : וּשְׁכַת
 עֲלוּדִי רוּחַ גְּבוּרָא מִן קָדָם יְיָ וַיְנַחַת לְאַשְׁקֻלּוֹן וַיַּשְׁלֵל מִן־חוּן
 תִּלְתִּין גְּבָרָא וַיַּסִּיב יַת זְרֻחֻוֹן וַיַּדְּבֵב אֲצַטְלִינָא לְדַחֲוִיאָהּ

12. אֲצַטְלֹן; Buxtorf points it אֲצַטְלֹן.

13. נִשְׁמַעְתָּה. Fut. 1 pl. with suff.

15. שְׁדִילִי, Imperative Paël. § 12. I. 1.—וַיַּחֲוִי *that he may tell*.—נִיקִיד, Aphel from נִקַּד.—הַלְּמִסְכְּנִיתָנָא, *is it to try (perplex) us?* For the ending see § 16. 2. c. and for the prefix מ, § 12. I. 4.

16. דְּחִיָּא, *while*, etc.

17. דְּחַקְתָּהּ, 3. sing. fem. Praet., with suffix, from דָּחַק.

18. קְרָתָא, see קָרִי in Lex.—מַעַל Inf. from עָלָל.

19. זְרֻחֻוֹן, contrary to the analogy of Chaldee, but according to that of Hebrew.

20 הִיִּתְתָּא וְתַקְרֵס רִוְגָתָהּ וְסָלֵק לְבֵית אָבוּהִי : וְהָיָה אִתָּה שְׁמִשְׁוֹן
לְדַחְבְּרִיהּ בְּהָיָה שׁוֹשְׁבֵינָהּ :

VI. *Prediction of Messiah's kingdom.* Ps. 2.

1 לָמָּה מִתְרַגְּשִׁין עִמָּיָא וְאַיְמָא מִבְּנֵין סְרוּקוּתָא : (2) קְיָמִין
בִּלְכִי אַרְעָא וְשִׁלְטוֹנָא וְתַחֲבְרִין בְּהָדָא לְמִרְדָּא קָדָם יְיָ וְלִמְנַצֵּי
3 עַל מִשְׁיָחָהּ : נִתְרַעַח אֶסְרֵיהוֹן וְנִטְלוֹס מִנָּהּ שְׁלִשְׁלוֹתְהוֹן :
4 דְּהִתִּיב בְּשִׁמְיָא יְהִיָּה מִיָּמָדָּא בְּיָיָה יְהִיָּה לְהוֹן : (5) הִיִּדִין וְיַגְל
6 לְהוֹן בְּתִיקְפִיהּ וּבְרִוּוּגָתָהּ יִבְהֵל אֲנִין : וְאַנִּי רַבִּיתִי בִּלְכִי
7 וּבִנְיָתָהּ עַל טוֹר בִּיקְדָּשִׁי : אֲשִׁתְּעִי קִנְיָא בְּיָיָה אֲמִיר דְּרִיב פְּבִיר
8 לְאַבְרָא לִי אֵתָּה וְפָאָה כְּאַלֹה יוֹמָא דִּין בְּרִיתָהּ : בְּעִי מִנִּי וְאַתָּן
9 נִכְסֵי עִמָּיָא אֶחְסִנְתָּהּ וְאַהֲדִיקְתָּהּ שְׁלִטוֹנִי סִגְפִי אַרְעָא : תַּחֲבַרְנוֹן
10 הִיָּה בְּהוּסְרָא דְּפִרְזָלָא הִיָּה מֶן דְּפִתְחֵר תַּתְרַעְנוֹן : וּבְדִין בִּלְכִיָּא
11 אֲשִׁכִּילוּ קְבִילוּ מַרְדּוּתָא נְגִידִי אַרְעָא : פְּלַחוּ קָדָם יְיָ בְּבִהְלָא
12 וְצִלוּ בְּרִיתָא : קְבִילוּ אוּלְפָּנָא דְּלָכִיָּא וְרַפִּיז וְתַחֲוּבָדוֹן
אוּרְקָא מְטוֹל דְּנִיהוֹר פְּזִיעִיר רִוְגָתָהּ טוֹבִיָּהּ לְכָל דְּסִבְרִין
בְּמִיָּחָתָהּ :

20. הִיִּתְתָּא, *to the person who was his companion.*

2. קְיָמִין, 1st Part. plur. from קָיָם. See the Par.—מִרְדָּא, Inf. Pa.—מְנַצֵּי, Inf. Pe. from נָצָא, § 18. note 1,

4. דְּהִתִּיב, by ellipsis of the pers. pron., *he who sitteth.*

7. חֲבִיב, Vocative; *O thou beloved*, etc.—וְנִבְּחָהּ, emph. masc. “*Tu mihi purus es.*” Buxtorf.

9. מֶן, see מָאן in the vocabulary.

11. צִלוּ Imp. Pa. 2. pl. from צָלָה.

12. וְהִתְוֹבְדוֹן אַרְקָא, “*et amittatis viam*,” Walton. But the words are certainly susceptible of the sense expressed in Hebrew. Buxtorf, (Lex. under the word הִוָּבֵר), cites several examples in which הִוָּבֵר has evidently the intransitive sense *to perish*.—יְהִיֹּר, Fut. from הָבֵר.—טוֹבִיָּהּ, suffix pleonastic, § 47. 2. Comp. Heb. אֲשִׁירִי.

VII. *The praises of Jehovah.* Ps. 8.

לְשַׁבְּחָא עַל כְּבוֹדָא דְּאַתְי מִנָּה תוֹשַׁבְּחָמָא לְדָוִיד:

- 2 יְיָ אֱלֹהֵא רַבּוֹנָא כְּמָה תְּלִיל שְׁמֵךְ וּמִשְׁבַּח בְּכוֹלָא אֲרַעָא
 3 דִּי־תִבְרָתָא זָנָךְ עִיל מִן שְׁמֵיָא: מִפּוּם עוֹלָמֵיָא וַיִּנְקָא אֲשִׁתְּסָתָא
 4 עוֹשָׁנָא מִן בְּגִלָּל מְעִיקָךְ לְבַשָּׁלָא בְּעִיל דְּבָבָא וְגִזּוּמָא: מְטוֹל
 5 דְּאַתְמִי שְׁמֵיךְ עוֹבְדֵי אֲצַבְעָתְךָ סִידְרָא וּלְכַבְיָא דִּי אֲתִקְינָתָא:
 6 מַה בַּר נָשָׂא מְטוֹל תִּדְפֹּר עוֹבְדֵי וְבַר נָשָׂא מְטוֹל תִּסְעֵר
 7 עָלֵי: וְחִסְרָתָא יִתִּיָּה מְלִיל מִמְלָאכְיָא וְאַתְקָא וְשִׁבְחָרָא
 8 תְּכַלְלֵיָּה: אֲשַׁלֹּטִיָּה בְּעוֹבְדֵי יְדָךְ כּוֹלָא שְׁוִיתָא תְּחוֹת
 9 רַגְלֵי: עָאן וְתוֹרֵי כּוֹלְדוֹן וְלַחֹד בְּעִירֵי חֶקְלָא: (9) צַפְרֵי שְׁמֵיָא
 10 וְנִינֵי וּמָא וְלִנְחָן דְּחֵלִיק אֲסַרְטֵי יִמָּא: יְיָ אֱלֹהֵא רַבּוֹנָא
 כְּמָה תְּלִיל וּמִשְׁבַּח שְׁמֵךְ בְּכוֹלָא אֲרַעָא:

VIII. *Parable of the vineyard.* Isa. 5: 1—7.—Jonathan.

- 1 אָמַר נְבִיָּא אֲשַׁבְּחִיָּה כֶּעַן לְיִשְׂרָאֵל דְּמִתִּיל לְכַרְמָא וְרַעִיָּה
 דְּאִבְרָתָם רַחֲמֵי תוֹשַׁבְּחַת רַחֲמֵי לְכַרְמִיָּה עָמִי דְּבִיבֵי יִשְׂרָאֵל

Title. לְדָוִיד, *auctoris*, as in Hebrew. The mode of writing this name with י, which belongs in Hebrew to the later writings, is in Chaldee the usual orthography.

2. זָנָךְ, for the ordinary form זָנִיךְ, § 2. 6. c.

3. מְעִיקָךְ, Part. Aph. from כּוֹס, *enemies*.

4. מְטוֹלָךְ, probably this rendering originated in the false supposition that the Hebrew בִּי is necessarily a causal conjunction. It should evidently be considered here as an adverb of time, *when*.

8. תוֹרֵי, const. for emph. § 60. 1. note 3.

Instead of the fine poetical allegory of Isaiah, we are here presented with an interpretation. The Targumist has not simply translated the words of the prophet into Chaldee, as he has generally done, but has trans-

2 יְהִיבִית לְהוֹן אֶהְסֵנָא בְּטוֹר רָם בְּאַרְעָא שְׁמִינָא : וְשִׁנְתֵּנּוּן
 וְנִקְרְתֵּנּוּן : וְנִקְרְתֵּנּוּן כְּמַצֵּב בְּעֵין בְּדוּרָא וּבְנִתָּא מִקְדָּשִׁי בִּינְיָהוֹן
 וְאֵת מִדְּבָרִי יְהִיבִית לְכַפָּרָא עַל הַשְּׂאִיחוֹן וְאִמְרִית דִּי־עֲבָדוֹן
 3 עוֹבְדֵין טְבִין קְדָמִי וְאִנּוֹן אֲבָא־שׁוּ עוֹבְדֵיהוֹן : נְבִיאָא אָמַר
 לְהוֹן הָא בֵּית יִשְׂרָאֵל מִרְדּוּ בֵּין אֲוִרְתָּא וְלֹא אָדָן לְמִתָּב
 בְּעֵין יְתִבִּי יְרוּשָׁלַם וְאִנְשׁ יְהוּדָה דִּינּוּ כְּעֵין דִּינָא קְדָמִי בֵּין
 4 עָמִי : מַה טָּבָא אִמְרִית לְכַפָּרָא עוֹד לְעָמִי וְלֹא עֲבָדִית לְהוֹן
 מֵא דִּין אִמְרִית דִּי־עֲבָדוֹן עוֹבְדֵין טְבִין וְאִנּוֹן אֲבָא־שׁוּ עוֹבְדֵיהוֹן :

lated the allegory into plain language. Still, the extract is curious, and worthy of a perusal. As it differs so considerably from the original, I subjoin the Latin translation of the London Polyglott.

"Dixit propheta. Cantabo nunc Israeli, qui comparatus est vineae, semini Abrahae dilecti mei, canticum dilecti mei, vineae suae. Populus meus, dilectus meus Israel, dedi eis haereditatem in monte excelso, in terra pingui. 2. Et sanctificavi eos, et honorificavi eos, et sustentavi eos, sicut plantationem vitis electae; et aedificavi sanctuarium meum in medio eorum. Altare quoque meum dedi ad propitiandum super peccata eorum: et praecepi eis ut facerent opera bona in conspectu meo, et ipsi iniquè egerunt in operibus suis. 3. Propheta, dic eis: Ecce domus Israel recesserunt à lege et nolunt converti. Nunc habitatores Hierusalem et viri Juda, judicate nunc iudicium inter me et populum meum. 4. Quod bonum dixi ut facerem populo meo quod non fecerim eis? et cum praeciperem eis ut facerent opera bona, quare ipsi fecerunt opera mala? 5. Nunc autem annuntiabo vobis quod ego facturus sum populo meo. Tollam majestatem meam ab eis, et erunt in direptionem: conteram domum sanctuarii eorum, et erunt in conculcationem. 6. Et ponam eos derelictos: non erit eis sustentaculum nec fulcimentum; et erunt transmigrantes et derelicti. Prophetis quoque mandabo, ne prophetizent super eos prophetiam. 7. Quia populus Domini exercituum Israel est, et viri Juda plantatio laetitiae ejus. Et dixi ut facerent iudicium et ecce facti sunt calumniatores; dixi ut facerent justitiam, et ecce ipsi multiplicant peccata."

1. אֲשִׁיבְחִיהּ and וְנִרְצִיהּ, pleonastic suffixes, § 47. 2.—רַחֲמֵי, *my beloved*, 1st Part. from רָחַם.

3. אָדָן, contracted form of the act. part. m. pl. from צָדָא, § 35.—מִתָּב, Inf. from חִיב.

5 וְכֵן אֶחָדִי כֵן לְכוּן ית נֶאֱמָר עֲתִיד לְמַעַבְדַּ לְעַמִּי אֲסֵלֶךְ
 וְשִׁכְנֹתִי מִפְּהֹון וִיהוֹן לְמִבּוֹ אֶתְרַע בֵּית מִקְדָּשְׁהוֹן וִיהוֹן לְדָרֶשׁ :
 6 וְאֶשְׁוֹפֶנָּה רְטִישִׁין לֹא אֲסַתְּרוֹן וְלֹא יִסְתַּמְכִּין וִיהוֹן מְטַלְטֵלִין
 7 וְשִׁבְרִין וְעַל נְבִינָא אֲפַקֵּד דְּלֹא יִתְנַבֹּן עֲלִיהוֹן נְבוּאָה : אַרִי
 עֲמִית פִּי צְבֹאוֹת בֵּית יִשְׂרָאֵל וְאֶנֶּשׁ יְהוּדָה נֶצְבָּא דְחֲתָנִיתָהּ
 וְאַמְרִית דִּנְעֻבְדִּין דִּינָא וְהָא אֲנֹן אֲמוּסִין אֲמִרִית דִּנְעֻבְדִּין
 זְכוּ וְהָא אֲנֹן מִסְּנֵן חֻבְרִין :

IX. *Extract from Isaiah's prediction of the Messiah.* Isa. 52 : 13.—
 53 : 2.—Jonathan.

13 הָא יֵצֵל עַבְדִּי מְשִׁיחָא יְרוּם וְיִסְגִּי וְיִתְקַנֶּה לְחָדָא : (14) כְּמָא
 דְּסִבְרוּ לֵיהּ בֵּית יִשְׂרָאֵל יוֹמִין סְגִיָּאִין דְּחֻנָּה חֲשָׁה בִּינֵי
 15 עַמִּמֵּיָּא חֲזָהוֹן וְזִיזְהוֹן מִבְּנֵי אֲנָשָׁא : כֵּן יִבְדֵּר עַמִּמֵּין סְגִיָּאִין
 עֲלוֹהֵי וְשִׁתְּקוֹן מַלְכִּין וְשׁוּיֹן וְדִיהוֹן עַל פּוֹמְהוֹן אַרִי דְּלֹא
 1 אֲשַׁתְּעִיאוּ לְהוֹן חֲזוּ וְדָלָא שְׂמֵעוּ אֲסַתְּבֵלוּ : מִן דִּימִין
 לְבִסּוֹרְתָנָא דָּא וְיִתְקַוֶּה דְּרַע גְּבוּרְתָּא דִּי כְּדִין עַל מִן אֶתְגַּלִּיאת :

5. מִבּוֹ Inf. from בָּנוּ. See the Par. It is treated as a noun, *plunder*, and the corresponding word in the parallel passage, דָּרֶשׁ, *is* a noun.

6. מְטַלְטֵלִין, Pass. Part. Palpel from טָלַל.

7. מִסְּנֵן, Aph. 1st Part. plur. from סָנָא, § 35.

13. לְחָדָא, see חָדָא in the vocabulary.

15. אֲשַׁתְּעִיאוּ, *they have told, for has been told*, or rather, in the present instance, *had been told*, § 56. 2. b.—חֲזוּ וגו', *what had not been told them they have seen*, etc. The Latin Vulgate and Syriac versions agree with our Targumist in rendering these verbs in past time, *they have seen, they have considered*; the LXX and the Arabic version give the Future tense, as does our common English translation. The Hebrew verbs are both in the Praeter tense.

1. דִּימִין, see אֲמֵן.—וְיִתְקַוֶּה וגו', lit. *and the strength of the arm of Jehovah's power*. Comp. § 61. 1. and note 1.

וְיִתְרָבָא צְדִיקָא מְדַבְּרִי קָא כְּלָבְלָבִין דְּפָרְחִין וּכְאִילָן דְּמִשְׁלַח 2
 שׁוֹרְשׁוֹתֵי עַל נֶגְדִין דְּמִיָּין כִּין וְסִגְוִן תּוֹלְדָת קוֹדֶשָׁא בְּאַרְעָא
 תְּהִיָּת צְדִיקָא לִיהָ לֹא הָווּ חוּלָא תְּהִיָּת יֵלֹא אִימְתִּיחָא אִימְתִּי
 תְּהִיָּת יִהִי דִּי קוֹדֶשָׁא דְּנִרָה דְּכָל דְּתִהִיָּת יִסְתַּבֵּל בֵּיתָא :

X. *Aphorisms of Solomon.* Prov. 10:1—12.

מְהִלִּיר דְּשִׁלְמָא

1 בֵּר חֲפִיָּיא נְהָרִי אֲבוּי וּבְרָא סְכָלָא מִחִמֵּין לֹא־מִיָּה : (2) לֹא
 מוֹתֵרִין אוּצְרִי דְּבִשְׂיָא וְצִדְקָתָא מִפְּצִיא מִן בּוֹחָא בִּישָׁא :
 3 לֹא מִכְּשֵׁן אֱלֹהָא נִבְשִׂיָּה דְּצִדְקָא וְסִנְיָא דְּבִשְׂיָי נִסְחָוּק :
 4 מִסְּנִיחָא מִמִּכְכָּא לִגְבָּרָא רַמִּיא וִידָא דְּכִשְׂרָא מִעֲתִדָּא לְחוּן :
 5 דְּפָלִיָּת בְּמִנְטָא בְּרָא סוּבְלָתָא הוּא וִידְמָנָא בְּחִצְרָא בְּרָא

2. וְיִתְרָבָא, § 23. Note 2.—שׁוֹרְשׁוֹתֵי, § 33. *b.*—לִיהָ, in the land which was in need of him, i. e. of the צְדִיק mentioned above, the Messiah. But the passage is quite obscure, and the more so as there is nothing in the original corresponding to this phrase.—דְּכָל, so that every one who sees him shall attentively consider him.

In the remainder of this chapter, so beautiful in the original, we are presented by the Targumist rather with his own views than with a translation of Isaiah, and those too, expressed, for the most part, in a dull and sometimes quite obscure manner.

Title. מְהִלִּיר, pleonastic suffix, § 47. 2.

1. נְהָרִי, instead of בְּהָרִי, Fut. Aph. from יִתְרָבָא, § 12. I. 3.—סְכָלָא for סְכָלָא, § 32. note 2.

2. מוֹתֵרִין, Part. Pa. from יִתְרָבָא.—אוּצְרִי, Buxtorf points the construct form of this word regularly אוּצְרִי.—דְּבִשְׂיָא, § 60. 1. note 2.—מִפְּצִיא, Part. Pa. fem. sing. from פָּצָה, § 2. 7. c.

3. נִסְחָוּק, Fut. Pe. 3d p. sing. § 12. I. 3.

4. מִמִּכְכָּא, Part. Pa. without Daghes forte, § 2. 7. c.

5. דְּפָלִיָּת, Part. with full orthography, § 12. I. *He who cultivates*, viz. the earth.

- 6 הוּא מִבְּהֶחָא : בְּרִכָּתָא תְּהוּיָן עַל רִישֵׁי דְצַדִּיקָא וּבְפּוֹמָדוֹן
 7 דְרִשְׁיֵי נְכֹסֵי הַטּוֹפָא : הוֹכְרָא דְצַדִּיקִי בְרִכָּתָא וְשָׂמָא דְרִשְׁיֵי
 8 נִרְעָה : דְחָפִים לְבִיָּה יִמְבֹּל פּוֹקֶדְנָא וְסִכְלָא בְשִׁפְחָתִיה מִתְאַחַד :
 9 דְמַחֲלָה בְחַמִּימוּתָא נִיזַל בְּסַעֲדָא וְדַמְעָקָמֶן אֹרְחָתִיה נְתִידַע :
 10 דְרַבִּי בְּעִנְיַתִּי יְהִיב פֶּאָאָא וְסִלִּית בְּשִׁפְחָתִיה מִתְאַחַד : (11) מִבּוֹעָא
 12 דְחִי פּוֹמָא דְצַדִּיקִי וּפּוֹמָדוֹן דְרִשְׁיֵי נְכֹסֵי הַטּוֹפָא : סְנִיאָתָא
 תַּגְרַג תַּגְרִי וְעַל פְּלִחוֹן סוֹרְחָנִי מִכְסָא בְּחַתוּתָא :

6. הוּא, § 23. note.—רִישֵׁי, § 60. 1. note 3.

8. חָפִים לְבִיָּה, § 63. 5.—בְּשִׁפְחָתִיה, plur. from שָׁפַח, § 39. note 1.

9. נִיזַל, for נִיזַל, Fut. of אָזַל.

PART III.

NOTES ON THE CHALDEE PORTIONS OF JEREMIAH, DANIEL AND EZRA.

No. I. JER. 10 : 11.

בְּרִנָּא, an adv. of manner, compounded of בְּ and רִנָּא (dem. pron., *this*), *after this* (manner).—אֲרִקָּא, emph. of אֲרָק. This commutation of ר and ק resulted probably from a pronunciation of ר in this word like the Arabic ر or nearly like our *g* hard.—וְאֶבְרִי, for וְיִי—, § 12. 3. Pattahh is restored by Darga, a conjunctive accent. This is not usual, although, I believe, similar cases are not wholly wanting in Hebrew.—אֲלֵהָ, probably in apposition with אֲלֵהֶם, and giving emphasis to the declaration, “*they* shall perish.” So Venema. C. B. Michaelis. Rosenmüller, etc.

In respect to the *authenticity* of this verse, three things may be observed.

1. It would be remarkable that any author should, in the midst of a discourse, insert a single sentence in a language different from that which he generally employed.

2. All agree that this part of Jeremiah’s prophecy was composed several years before the captivity, and consequently before the Chaldee language came into use among the Jews.

3. This verse interrupts the connection of the preceding and following verses. Verse 12 commences with a participle, לְשִׁיחַ, which must be read in close connection with the noun with which it agrees in verse 10. לְהוֹם also, in v. 11, has no antecedent expressed. “Thus shall ye say to *them*, etc.” To whom? The text does not inform us.

“Non sine ratione, aut temerè, statueretur, additamentum esse ab aliâ manu, tempore moræ in exilio, profectum,” says Venema; and this Rosenmüller quotes with approbation.

I will merely subjoin two extracts from writers of different opinions on this point.

“This verse is omitted in one * MS. . . . It seems probable to me that

some public teacher during the captivity . . . had it inserted in the margin, and perhaps usually read together with this section of the prophecy in the assemblies of the people, in order that the common people might have their answer always ready whenever they were molested on the point of religion, or importuned to join in the idolatrous worship of the Chaldeans."

—*Dr. Blayney on Jeremiah.*

"This verse is writ in the Chaldean tongue, and not in the Hebrew, that when they came among those that did worship their idols, they might openly and plainly profess the true God in that language which the enemies understood better than they did the Hebrew, and that in such kind of language as this; Let all those gods perish from off the earth, and under the heavens, that were not able to make either. It is an imprecation upon their idols."—*Matthew Poole, Annotations.*

No. II. DAN. 2:4—7:28.

Ch. II. v. 4. **הָיָה**, Imp. from **הָיָה**. See the Par.—**אָמַר**, Imp. Pattahh, § 15. 4.

5. **עָנָה** and **אָמַר**, participles used instead of the Praeter, § 53. 1. note. So **אָמַר** and its plural **אָמְרִין** frequently.—**לְכַשְׁרֵיָּא**, the pointing is intended for the marginal reading. **בְּשִׁרְיָא**, the regular form of Dec. VI. The Kethib is generally pointed by Lexicographers **בְּשִׁרְיָא**. Perhaps it should rather be **בְּשִׁרְיָא** in analogy with the other declensions.—**אָזְרָא**, a peculiar form. It is probably fem. from **אָזַר**, 2d part. Peal from **אָזַר**, § 12. I. 1. *d*. The — would regularly be impure and immutable. It is here treated as if pure and mutable, and the Part. is varied according to Dec. III. *a*.—**תְּהוֹדִיעַנִי**, Fut. Aph. from **יָדַע**, § 12. II. 5. For the suffix see § 16. 2. *b*. and Par. II.—**בְּתִיכֹן**, Pl. of **בֵּית** with suff. 2d pers. pl.—**רְחִשְׁמִין**, 3. pl. m. Fut. Ithpe. from **שׁוּם**, see Par. VII.

6. **תְּהִיָּה**, 2. pl. Fut. Aph. from **הָיָה**, § 12. II. 5.

7. **וּבְשִׁרְיָא**, Emph. **ה** instead of **א**, a substitution very common in the Biblical Chaldee, Intr. 3. note; unless this word should have been pointed **וּבְשִׁרְיָא**.

9. **הִזְמִנְתִּין**, the pointing is that of the Keri **הִזְמִנְתִּין**, 2. pl. m. Pr. Ithpa. from **זָמַן**. The Kethib should be read in Aphel, **הִזְמִנְתִּין**, or like the Heb. Hiph. **הִזְמִנְתִּין**.—**אָנְדַּע**, 1 sing. Fut. from **יָדַע**, § 20. 4. and § 2. 7. *a*.

10. **בְּשִׁרְיָא**, see above on verse 5.

12. **בְּזַם וְקָצָה**, synonymous terms, used to heighten the idea. Perhaps however **קָצָה** may be understood as expressing more violent anger than **בְּזַם**.—**לְהוֹדִיכָהּ**, Inf. Aph. from **אָדַר**, perhaps derived from an obsolete verb *Pe Yodh*.

14. **לְחַבְרִי**, Accusative, § 60. 3.

16. **וְיִתֵּן**, Fut. of **נָתַן** with the force of a Subjunctive in consequence of the **וְ**, *that he would give*. For the form see § 18. note 2. and § 12. I. 1.

19. **גָּלִי**, Praeter Passive, § 13. 2.—**בְּרִיָּה**, Pacl, § 12. I. 1. *ב*.—**לְאַלְהָהּ**, Accusative, § 60. 3.

20. **לְחֵנָא**, for **לְרֵחָנָא**, Fut. with **לְ** and an optative sense, § 50. 2.

22. **עֲמִיקָהָא**, fem. pl. emph. from **עֲמִיק**, *deep, inscrutable things*, § 41. note.—**מִסְתַּרְהָא**, Pass. Part. Pa. fem. pl. emph. from **סָתַר**.

23. **הוֹרָצְתָנִי**, 2. m. sing. Praet. Aph. from **וָרַע** with suff. 1 p. sing. see Par. II.

25. **הַנִּגְל**, Aph. from **עָלַל**, § 12. II. 5, and § 2. 7. *a*.—**לְרִנְנָאֵל**, this Accusative with **לְ** is of frequent occurrence. It will perhaps be unnecessary to notice it again.—**וְ** in the beginning of a speech superfluous like the Greek *ὅτι*.—**הַשְׁבַּחָתָא**, § 15. 4.

26. **הֲאִיִּהָּ**, *art thou?* compounded of the interrogative **הֲ**, **אִיִּהָּ** and the suffix **יָהּ**.—**לְהוֹדִיכְתִּי**, Inf. Aph. from **וָרַע** with suffix, § 16. 2. *f*.

27. **לְחַחְיָהּ**, Inf. Aph. from **חָנָא**, § 23. Notes on the Par. 4.

28. **לְחֵנָא**, *must take place*, § 50. 2.

29. **סִלְקִי**, comp. the English expression "*thoughts come up, arise in the mind.*"

31. **חַר**, indef. art. § 29. 1. note.

32. **חַרוּהִי**, a plur. form. see **חַרִּין** in the vocabulary.

33. **מִנְחִין**, *part of them*. So the French distributive article *du, de la*, etc. The punctuators seem to have considered **חֵנָּל** as necessarily feminine. The writer doubtless understood it to be common.

34. **הַחֶקֶר**, Aph. from **חָקַק**, 3. s. f. Pr. segholate form.

35. **הַשְׁחַבַּח**, Ithpe. from **שָׁבַח**.—**הֵנַח**, § 23, Notes on the Par. 1.

38. **הַאֲרִין** or (*Keri*) **הַרִין**, 1st Part. from **וָרַע**.

39. **אַרְעָא**, here, as in all such cases, the pointing is that of the *Keri*. **אַרְעָא** may have been used in the same sense. See **אַרַע** in the vocabulary.

40. **חֲרַע**, 3. s. f. Fut. Pe. from **רָעַע**, *Hhireq* of the regular form being lengthened to *Tseri*, on account of the *Resh*.

Ch. III. 2. The best critics are uncertain as to the precise meaning of several of these words. Neither etymology nor usage sheds much

light on them. Those meanings which are considered most probable are given in the vocabulary.

4. אָמַרְיָן, *it is spoken*, lit. *they speak*, § 56. 2. *d*.

6. קִרְיָהּ, fem. Part. from קָרַר, *burning*.

8. אָכְלוּ בָרִצְיָהוֹן, lit. *ate or devoured the pieces of them, of the Jews*. The sense unquestionably is, *calumniated, or accused the Jews*. The Syriac usage is the same. The Arabians also employ the phrase *to eat the flesh* of a person, in the same sense.

12. טָעַם, this word is connected with שָׁמוּ, and the phrase signifies, as explained in the vocabulary, (see under טָעַם,) *to show regard*.

13. לְהִתְחַיֵּה, Inf. Aph. from אָחַז.—הִתְחַיֵּה, a kind of irregular Hophal or passive of Aphel. See אָחַז in the vocabulary.

14. הַקִּימָה, the regular pointing would be הִקְיִמָה. Comp. § 12. I. 1. where Tseri and Hhireq seem to be employed almost indifferently. But the changes of vowels in Chaldee seem hardly capable of being reduced to rule.

16. לֹא תִגֵּו, the shade of meaning seems to be, “We do not think it necessary *to return a favorable answer, to comply with thy wish.*”

18. לְהֵוֹא, Optative, § 50. 2.

19. הָיָה, 2 Part. Pe. from הִזָּן, literally *seven times more than it had been seen, or known, etc.*

21. כְּפָתוּ, Praet. pass. § 13. 2.

24. עֲנִין, Plur. Part. from עָנָא. See Par. IX. Dec. V. *a*.

Ch. IV. 3. לְהִנְעִלָהּ, Inf. Aph. from עָלָל, § 2. 7. *a*.

4. עָלִין, so the Kethib should evidently be pointed. The Keri, עֲלִין is a contracted form of the same. Comp. עָלִילָה, Keri עֲלִילָה, Dan. 5 : 10.

9. יִתְחַיֵּין, Ittaphal Fut. 3. sing. m. from יָזַן. Here, as frequently in the poetical style of the orientals, the Future is employed as an Aorist, § 50. 1.

10. נָחָה, 1 Part. Pe. § 12. I. 1. *c*.

11. אָתַר, Aph. from נָתַר.

12. יִצְטַבֵּעַ, Fut. Ithpa. from צָבַע.

13. רִתְיָהּ, § 12. I. 1.

14. אָנְשִׁים, Hebraism, Intr. 3. note 1.—נְשָׁפֹל, in the construct state, *the base* of men, i. e. the basest.

16. מְרָאִי, from מָרָא, Keri מְרִי from מָר.

19. רִבִּיהַּ, the Keri is anomalous. The Kethib, pointed רִבִּיָּהּ, would be the regular 2d p. sing. m. Praet. from רִבָּה.

28. אָמַרְיָן, see above on 3 : 4.

30. כַּפַּח, Praet. 3. s. f. from סָפַח.

Ch. V. 6. שְׁנִיחִי, 3 pl. Pr. from שָׁנַח with pleonastic suffix in the Dative, compare שְׁנִיחִי v. 9.—מִשְׁתַּרְרִין, Part. pl. Ithpa. from שָׁרַח No. II.

8. וּפְשָׁרָא, the pointing is that of וּפְשָׁרָה.

15. הֶפְחִי, Hophal, a Hebraism not of frequent occurrence, Introd. 3. note 1. See הֶפְחִי. The marginal reading, without Dagghesh, seems to be required by the analogy of Aphel, though Peal receives Dagghesh.

16. תִּכְבֵּל, point the Kethib הִכְבֵּל. This and the Keri הִכְבֵּל are both in use as Futures of כָּבַל, q. v.

20. רַם, Praet. pass. § 13. 2.—הִקְדִּירוּ, 3. m. pl. Pr. Aph. from קָדַר.

25. מִנָּא וּגֵּ, These are passive participles Peal, the third and fourth in a contracted form, § 12. I. 1. d.

27. תִּקְלָהָא, Praet. Pass. 2. sing. m. § 13. 2.

28. פְּרִיסַת and רְהִיבַת, Praeters Passive 3. sing. f.

30. בְּשָׁרָא, according to the pointing, and to the marginal reading, this word is an adjective in the emph. sing. agreeing with מִלְכָּא.

Ch. VI. 1. תִּרְחִין, fem. of תִּרְחִין, see Par. XI.

2. הִי לְהִין, who were to be, should be, § 50. 2.

3. נִזַּק, 1 Part. Pe. § 12. I. 1. c.

14. הִי דְנִינֵאל, as הִי occurs so frequently, its several uses should be carefully distinguished. It occurs four times in this verse. In the first instance it is a conjunction, equivalent to the Greek *καί*, and, like that particle, in the beginning of a speech, need not be translated into English; in the third it is the preposition *of*, or a sign of the Genitive case; and in the second and fourth, it is a relative pronoun, in the former case Nominative, in the latter, Objective.

15. עֲלִיחִי, the suffix is reflexive, § 49. 1. b.—Lit. *the king was displeasing to himself*, better in English, *was displeased with himself*.

18. הִרְחִיתָ, an irregular Hophal 3. sing. fem. Pr. from רָחַח.—שָׁמַח, Pr. pass. 3. sing. fem. from שָׂמַח, § 22. 1. note, and § 13. 2.

19. עֲלִיחִי, so in Latin, verbs of *taking away* are construed with a Dative of the person.

24. לְדִנְיָאֵל, Accusative, § 60. 3. It is governed by לְהִסְתָּקָה.

Ch. VII. 3. שְׁנִינִי, 1 Part. pl. fem. from שָׁנַח.

4. מְרִיטִי, Praet. pass. from מָרַט.

5. וּלְשִׁטְר, שִׁטְר, the Keri, is doubtless the true reading. The Targums employ סִטְר.

15. אֶתְּכִרְתָּה, § 12. II. 2.

20. מְמַלֵּל, § 12. I. 1.—רַב מִן, comparative, as in Heb. § 64. 1. a.

No. III. EZRA 4 : 8—6 : 18.

Chap. IV. v. 10. וּבִבְנֵיהָ, according to Gesenius, equivalent to the common expression *and so forth*. His different etymologies do not however appear entirely satisfactory.

12. מְרִדְתָּא וּבִאֲשָׁתָא, these forms are both feminines in the emphatic state from מָרַר and בָּאוֹשׁ. § 41. note.

14. מְלַחֲנָא, prob. lit. "*we eat our salt from the palace*," i. e. we derive our sustenance from the royal bounty. If the sense proposed by Buxtorf and some others be admissible, הִיכְלָא must be taken as referring to the temple. See מִלֵּחַ.

18. שְׁהָרַי, Praet. pass. The composite Sheva is occasioned by the ר.

Ch. V. 1. נִבְרָאָה, in this and similar forms of the same word, א, with the pointing of the text, must be considered otiant. It might be treated as a consonant, and receive the pointing נִבְרָאָה, נִבְרָאָה, etc. See נִבְרָא in the vocabulary.

3. פָּתַח, const. st. from פָּתַח־לָהּ.—לִשְׁכָּלָהּ, Shaph. from פָּלַל No. I.

8. מִתְעַבְּרָה, Part. Ithpe. from שׁוּם.—מִתְשַׁטֵּם, Part. Ithpe. fem. sing. of the same form with the absol. masc. Dec. III. f.

11. בְּנִהֲרִי, § 26. 2. a.

13. לִבְנֵיָא, § 50. 2. The pointing of the Keri, (without Daghes,) is doubtless the correct one.

15. נָשָׂא, Imp. of נָשָׂא, § 18. 2.

Ch. VI. 5. הִוָּהּ, Fut. of הִוָּהּ.

15. שִׁיבִירָא, Pass. Part. Shaph. or Praet. Passive from שִׁבֵּרָא.

No. IV. EZRA 7 : 12—26.

12. גְּמִיר, *perfect* (peace), according to the common Eng. version. Gesenius explains it as a term of respect applied to the person addressed, and renders it *learned*.

14. רִצְתָּהּ, for רִצְתָּהּ, pl. Part. from רָצַת. The frequent substitution of Pattahh for Qamets has been mentioned before.

24. נְתִינִיָּא, strictly 2d Part. pl. from נָתַן, *consecrated* persons, hence, those devoted to the service of the sanctuary, *Nethinim*.

VOCABULARY.

א

- אב m. *a father*, irreg. emph. אבא, with suff. it takes the form אביו; e. g. אביו *thy father*, אביה *his father*, אביהא *her father*, אבונא *our father*, אבונך *your (masc.) father*, אבונך *your (fem.) father*, etc. Instead of אב *my father*, which occurs only Dan. 5 : 13, the emph. אבא is elsewhere universally employed. Plur. אבהן const. אבהת, emph. אבהתא with suff. אבהתי or אבהתה *my fathers*, etc. with the suff. of either sing. or plur. nouns.
- אב emph. אבא. אבא and אנבא m. Dec. IV. b. *fruit*.
- אבד to perish.—Aph. אבד and הוֹבֵד to destroy; also intrans. to perish.—Hoph. הוֹבֵד to be destroyed.
- אבן and אבן c. g. Dec. III. a. *a stone*.
- אגד m. Dec. III. a. *a reward*.
- אגדא f. Dec. VIII. a. and אגרת Dec. III. a. *an epistle, a letter*.
- אגדן adv. *then*. With ב prefixed, באגדן, *idem*.
- אדם m. pr. n. *Adam*.
- אדם m. Dec. III. a. also אדם and אדם Dec. II. a. also אדם and אדם Dec. I. b. i. q. *דם blood*.
- אדמא f. Dec. VII. a. *the ground, the earth*.
- אדר m. Dec. I. a. *the month Adar*, part of February and March.
- אדר m. Dec. II. a. *a threshing-floor*.
- אדרגורין m. (found only in the plural), *chief judges, senators*.
- אדרבא adv. (i. q. ἀδραστα) *carefully, exactly*.
- אדרב c. g. Dec. II. a. (i. q. Heb. יריע with א prosthetic.) *an arm*.
- אדרי adj. Dec. I. a. *other, another*.
- אדלמן m. Dec. I. b. *doctrine, instruction*.
- אדמן m. Dec. I. b. *an artificer, workman; a maker*.
- אדמני and אדמני f. Dec. VII. c. *the making or doing any thing; the thing made or done*.
- אדמ m. Dec. I. b. *treasure; place of deposit*.
- אדמ m. Dec. III. d. *a way, access*.
- אדמ f. Dec. VII. a. *law*.
- אדא and אדא, 2d Part. אדא, *to light, kindle*.
- אדל i. q. אדל.
- אדל Fut. ידל, Imp. אדל and אדל, *to go; to depart*.
- אח m. *a brother*, irreg. emph. אחא, with suff. אחי or אחי *my brother*; אחיה *thy brother*, אחיה (אחיה Gen. 4 : 8, Jer. T.) *his brother*, etc. Plur. אחין with suff. אחי *my brothers*, אחיה and אחיה *thy brothers*, אחיה *his brothers*. This form is distinguished from the sing. by Hholem while the latter has Shureq. אחיכין, etc.
- אחח to lay hold of, take, take possession of. Ithpe. pass.

אָחִידָא and אָחִידָא f. Dec. VII. a. *taking possession, possession.*

אָחִידָא f. Dec. VII. a. (verbal from חָהָה to announce, to explain), *explanation.*

אָחִידָא f. Dec. VII. a. *an enigma.*

אָחִידָא f. Dec. VII. a. *possession; inheritance.*

אַחֲרֵי prep. *after.*

אַחֲרֵי Dec. VIII. c. and אַחֲרֵן Dec. I. b. adj. *other, another.*

אַחֲרֵי f. Dec. VIII. c. *that which is last; extremity. end.*

אַחֲרֵי adv. עַד אַחֲרֵי at last.

אַחֲשֵׁרֶפֶת m. pl. Dec. II. (from the

Persian سَتَرَب a satrap, perhaps

with the prefix آخَش excellence,) *principal governors.*

אַשֶׁר m. (in the sing. like Dec. I. pl. אַשְׁרֵי) *brier; especially the hawthorn.*

אֵיךְ adv. *how?* אֵיכְדֵיךְ *idem.*

אֵילָן m. Dec. I. b. *a tree.*

אִירָא f. Dec. VII. a. *terror; fear.*

אִין conj. = Heb. אם *if.*

אִירָא and אִירָא, i. q. רָקָר, q. v.

אִי or אִיִּי adv. of affirmation (= Heb. הִנֵּה,) *there is, there are; there exists.* אִיִּי I have. It takes the suffixes of plural nouns. Dan. 2: 11, 3: 14.

אִכְרֵי i. q. אֵיךְ q. v.

אִכְל to eat; to consume.

אַל adv. *not*, especially before the future tense, expressing a prohibition, etc.

אַל (Keri Ez. 5: 15,) and

אֵלֶּה dem. pron. *these.*

אֵלֶּה m. Dec. I. a. *God.* Pl. excel. sometimes as in Hebrew אֱלֹהִים.

אֵלֶּי interj. i. q. אֲרוּ, *behold!*

אִי conj. *if*; interj. *oh that, utinam!*

אִי as *if.*

אִלּוּ and אִלּוּ־כִּי or אִלּוּ־כִּי־כִּי unless, comp. of אֵלֶּי, לָא, and the enclitic syllable פִּין; i. q. אִי, *if.*

אֵלֶּי and אֵלֶּיךְ, or fully written אֵלֶּיךָ and אֵלֶּיךָ, dem. pron. plur. masc. *these; those.*

אַלֶּה and אֶלֶּה m. Dec. III. a. *a thousand.*

אֵם f. irreg. emph. אִמָּא; with suff. אִמָּךְ, etc.; plur. אִמְהָן; with suff. אִמְהָתְהוֹן (and with masc. form אִמְהִיָּהוֹן) *a mother.*

אִם conj. *if.*

אִמָּא f. irreg. (in the sing. like Dec. VIII. a. but in pause אִמְהִי; in the plur. אִמְהָן, אִמְהָת, etc.) *a nurse; a maid.*

אִמָּא and אִמְהָא fem. Dec. VII. a. in sing.; plur. אִמְיָן Dec. IV. a. *a cubit.*

אִמְיָן f. plur. אִמְיָן, *a people, nation.*

אִמְיָן Aph. חִי־מִיִּן to believe; with בִּי to confide in, trust in. Pass. part. מְחִי־מִין *certain, true; faithful.*

אִמְרָא to speak, say; to command.

אִמְרָא m. Dec. II. a. *a lamb.*

אִמְרָא adj. Dec. VII. b. *strong.*

אִין adv. *where? whither? whence?*

אִין, less frequently אִין and אִין, pers. pron. com. gen. I.—Pl. אִיןֶּנָּא *we.*

אִין pers. pron. 3d pl. m. *they; them.*

אִיןֶּנָּא and אִיןֶּנָּא adj. and sub. Dec. I. a. *violent; a violent person; a robber.*

אִיןֶּנָּא to constrain, compel; to oppress the mind, occasion anxiety.

אִיןֶּנָּא m. Dec. III. a. i. q. אִיןֶּנָּא, *face, countenance.* Dual and Plural *idem.*

אִיןֶּנָּא (אִיןֶּנָּא, and by Aphaeresis אִיןֶּנָּא) m. irreg. emph. אִיןֶּנָּא Gen. 3: 20, Pseudo-Jon.; plur. אִיןֶּנָּאִין and אִיןֶּנָּאִין; const. אִיןֶּנָּאִין; *man.*—אִיןֶּנָּא *idem.*

אִיןֶּנָּא, (in Bibl. Chal. אִיןֶּנָּא, pointed like the other form which is employed in the Targums, with הִין in otio. The writers doubtless pronounced it, in analogy with the

Hebrew, אָנָה.) pers. pron. com. gen. thou.

אָנָה, i. q. אָנָה, ye.

אָסֶה and אָסֶה f. Dec. VII. c. a medicine, something salutary.

אָסֶר m. Dec. I. a. band, fetter.

אָסֶר m. irreg. emph. אָסֶר; pl. אָסֶר, אָסֶר, etc.; a physician.

אָסְנַפֶּר m. pl. n. Asnapper, perhaps the same with Esarhaddon, or an officer under him. He collected the Samaritans from different nations and settled them in the land of the ten tribes. Ez. 4:10. Comp. v. 2.

אָסְפָּרָא (milel) adv. speedily.

אָסֶר m. Dec. I. a. prohibition; obligation.

אָסֶר f. Dec. VII. a. chain, band.

אָסְר־חֲדָדֹן m. pl. n. Esarhaddon, son of Sennacherib and king of Assyria.

אָסְרֶת m. Dec. I. b. (from the Latin strata.) street, way, path.

אָז (by a double commutation i. q. Heb. אֵץ.) m. Dec. I. a. wood.

I. אָז conj. also.

II. אָז (contr. from אָנָה) m. Dec. IV. a. face, countenance.—אָפִי בָרָא surface of the field, i. e. simply the field.

אָפְרָסִי m. pl. pr. n. of a people settled in Samaria and subject to the Assyrians, perhaps the Parrhasii.

אָפְרָסִי m. pl. and

אָפְרָסִי m. pl. proper names of nations, now unknown, settled in Samaria and subject to the Assyrians. Ez. 4:9.

אָפֶה (only Ez. 4:13.) according to Buxtorf, treasury. So modern critics generally. Aben Ezra explains it by הוֹצָאוֹת, expenses; R. Sol. Jarchi by נִסִּים, tribute.

אָפֶז f. Dec. II. a. (Pl. אָפֶז and אָפֶז) finger; with אָפֶז, toe.

אָפֶז f. Dec. VIII. c. (Greek στολή,) pl. אָפֶז, robe, garment.

אָרְבַּע f. אָרְבַּע m. num. adj. Dec. II. a. four.

אָרְבָּן adj. Dec. I. b. purple. Heb. אָרְבָּן, Syriac ܐܪܒܢܐ, Arabic

أَرْجَوَان.

אָרִי interj. to! behold!

אָרִי conj. because; that; i. q. אָרִי.

אָרֶה f. Dec. III. d. (pl. generally אָרֶה.) journey; way, path.

אָרִי and אָרֶה m. irreg. emph. אָרֶה; plur. אָרֶה, emph. אָרֶה, a lion.

אָרִי conj. because; that.

אָרִי adj. Dec. I. a. fit, suitable, proper, verbal from אָרֶה to be prolonged, to be long; in Talm. to prepare, adapt.

אָרְבָּה f. Dec. VII. a. prolongation, continuation.

אָרְבֻּבָּה f. Dec. VII. a. knee.

אָרְסָא and אָרִיסָא f. Dec. VII. a. poison.

אָרֶז c. g. Dec. III. a. the earth, i. q. Heb. אָרֶז, Gr. Intro. 4. note 2.

אָרֶז adv. below; with אָרֶז, inferior, Dan. 2:39. Hence

אָרֶז f. Dec. VII. b. what is lowest, bottom.

אָרֶז c. g. Dec. III. a. (i. q. אָרֶז,) earth. In the biblical Chaldee only Jer. 10:11, but frequent in the Targums.

אָשׁ, אָשׁ m. Dec. IV. b. and

אָשׁ f. Dec. VII. a. fire.

אָשׁ m. Dec. IV. c. foundation.

אָשָׁה m. Dec. I. a. and

אָשָׁה m. Dec. II. a. astrologer. Hebrew and Syriac idem.

אָשָׁר m. Dec. III. a. a wall.

אָשָׁא with prosthetic א, i. q. אָשָׁא to drink.

אָשָׁחֲדָדִיר m. Dec. I. a. rebellion.

אָה m. Dec. I. a. a sign.

אָה pers. pron. 2d p. sing. m. thou.

אָה Fut. אָהִי, אָהִי, etc. to come. Aph. אָהִי and in the bibl. Chaldee אָהִי to cause to come, bring.

Pass. of a peculiar form, (a kind of Hophal,) *הֵיָחִי* to be brought, Dan. 3: 13, 6: 18.

אָחָא f. (In sing. Dec. VII. a. but in pause אָחוּ; Pl. נְשִׁין Dec. II. a.) a woman; a wife.

I. אָחוּ pers. pron. 2 pl. m. *ye*; *you*.

II. אָחוּ c. g. Dec. I. a. *furnace, oven*.

אָחֵר m. Dec. III. a. a place.—אָחֵר דִּי where.

ב

בּ prep. *in*; *by*; *with*.

בָּאוּשׁ adj. Dec. I. a. fem. *בָּאוּשׁ* Dec. VII. a. *evil, wicked*.

בָּאָשׁ to be bad. *בָּאָשׁ עַל* to displease. Aph. to do in a bad or disagreeable manner.

בְּאַחֵר prep. i. q. *בְּאַחֵר* after.

בְּגִין prep. on account of. *בְּגִין* conj. because.

בְּגַלל *idem.* מִן בְּגַלל *because*; *so that*. מִן בְּגַלל *why?*

בְּרִיל *idem.* *בְּרִיל* *so that*; *that, ut.* *בְּרִק* to inquire, investigate.

בְּרִי Pa. to scatter, disperse.

בְּרִי f. Dec. VII. c. *haste, quickness*. *בְּרִי* quickly.

I. בְּרִי Pa. to terrify. Ithpa. pass.

II. בְּרִי Pa. to hasten. Ithpe. Inf.

הַחֲבָהָה, as a noun, *haste*.

בְּרִי f. Dec. VIII. a. and

בְּרִי f. Dec. VII. a. *shame*; *modesty*.

בֵּית to lodge, pass a night.

בִּזּוּ to spoil, plunder; to depopulate.

בְּחִיר adj. Dec. I. a. *choice, excellent*.

בִּשְׁל to cease. Pa. to cause to cease.

בֵּי sep. prep. i. q. *בֵּי* *in*, etc. See also under *בֵּית*.

בֵּין and בֵּינִי prep. *between, among*.

It takes the suffixes of both singular and plural nouns.

בִּינָה f. Dec. VII. a. *understanding, intelligence*.

בִּירָא f. Dec. VII. a. *palace*.

בִּישׁ adj. Dec. I. a. *bad, evil*.

בֵּית m. irreg. Emph. *בֵּירָא*. *בֵּירָא*, (Ex. 7: 21, Pseudo-Jon.); const.

בֵּירָא; plur. *בֵּירִין* etc. like Dec. IV. a house; the place in which any thing is contained or kept; e. g. *בֵּית גְּזֻזָּא* *treasury*, *בֵּית סְפָרָא* *archives*.

בָּבָא to weep.

בֵּל m. Dec. I. a. *heart*.

בָּלָא to wear out; met. to afflict, oppress. Pa. *idem*.

בָּלָא verbal from *בָּלָא*, *excise, tax on articles consumed*.

בֵּן (In the Targums found only in the plural), see *בֵּר*.

בָּנָה to build; to rebuild, restore. Ithpe. pass.

בְּנִין m. Dec. I. a. *building, structure*, verbal from *בָּנָה*.

בִּנְס to be angry.

בְּסִירָא f. Dec. VII. a. *message, annunciation*.

בָּעָה to seek; to ask, request.

בְּעִי f. Dec. VII. c. *request, petition*.

בְּבָעוּ is taken as an adv. or interj. *I entreat, quaeso*; often followed by *מִן*; as *בְּבָעוּ מִנִּי*, *I beseech thee*.

בְּעִיר m. Dec. I. a. a brute; cattle; beasts of burden.

בָּעַל or בַּעַל m. Dec. III. a. *lord, master*; *husband*.

בָּעַר and Pa. *בָּעַר* to burn; to consume.

בְּקָעָה f. Dec. VII. a. *valley*.

בָּקַר Pa. to seek, search. Ithpa. *idem*.

בֵּר or בֵּר m. a son, irreg. emph. *בָּרָא*, with suff. *בָּרָא*, *בָּרִיָּה*; plur. *בְּרִין* (from *בֵּן*), emph. *בְּרִיָּא*, (with prosthetic *א*, *אֲבָרָא*) const. *בְּרִי*; with suff. *בְּרִיָּה*, *בְּרִיָּה* or *בְּרִיָּה*. In various combinations it has the force of the Heb. *בֵּן* q. v. in Lex. Heb.

בֵּר, *בָּרָא* without, (*foras*, = Heb. *חוּץ*) *בֵּר מִן* prep. *besides, except*; as a subst. *that which is without, the field*.

בָּרָא to create. Ithpe. pass.

בָּרַךְ to kneel. Pa. בָּרַךְ to bless, praise.

בָּרָה and בָּרָה f. Dec. III. b. knee.

בִּרְכָּא and בִּרְכָּא f. Dec. VII. a. blessing, benediction.

בְּרַם adv. certainly; indeed; also, moreover; conj. yet, but.

בָּשָׂר m. Dec. III. b. flesh.

בַּח m. Dec. IV. a. bath, a liquid measure, equal to seven and a half gallons.

בַּח f. a daughter, irreg. Emph. בְּרַחָא (comp. Syr. بَرَحَة), const. בְּרַח, with suff. בְּרַחָה; pl. בָּנָה, (from בָּנָא;); const. בְּנִת; emph. בְּנִחָא.

בְּהִילִין pl. m. Dec. I. a. virginity.

בְּחַר prep. after. With suff. it takes a plur. form; as בְּחַרִּי.

ג

גַּב m. Dec. IV. a. back; surface. גַּל גַּב and גַּבִּי upon.

גַּב and גַּבִּי, (with suff. גַּבִּי) prep. with; subject to, penes.

גַּב m. Dec. IV. c. pit, den; pit for water, cistern.

גְּבוּרָא f. Dec. VII. a. courage; strength; power.

גַּבֵּר m. Dec. III. a. (Pl. גַּבְרִין and גַּבְרִין as if from גַּבֵּר.) a man; a male.

גַּדְבְּרִין (with the flat pronunciation), i. q. גַּדְבְּרִין.

גָּדַר to cut off; to cut down a tree.

גָּדִי c. g. Dec. III. a. Pl. גָּדִין and גָּדִין, a kid.

גֹּי or גֵּי m. irreg. const. גֹּי; with suff. גֵּי, גֵּי, midst. בְּגֹי among; in.

גֹּי idem.

גָּדָה f. Dec. VII. a. pride.

גָּיַח and Aph. גָּיַח to go forth; to burst or break forth.

גִּיחָא (not found in abs. sing.) m. Dec. II. a. a coal.

גִּזְבָּר m. Dec. I. b. treasurer. Pl. גִּזְבָּרִין and גִּזְבָּרִין.

גִּזְזִים m. Dec. I. a. threatener; avenger. גִּזַּר to cut off; to decree. Ithpe. to be cut off, detached.

גִּזְר m. Dec. II. a. astrologer, diviner. lit. Part. from גִּזַּר, one who utters a decree. Comp. also גִּזְרָא, fate.

גִּזְרָא f. Dec. VII. a. decree; thing decreed; in Rab. fate, destiny.

גִּחְיָה to laugh; to deride.

גִּיא or גֵּי m. irreg. (pl. גִּיאֵי) a valley.

גִּיאֵי or גִּיאֵי, (compounded of גֵּי a valley, and גִּיאֵי prop. n.) the valley of Hinnom, where children were passed through the fire to Moloch; hence, met., hell, the place of future and eternal punishment.

גִּיזְר m. Dec. I. a. a stranger, a foreigner.

גִּיר m. Dec. I. a. chalk, lime; plastering of a wall.

גִּלָּא and גִּלָּי to emigrate, go into captivity; to reveal, make manifest. Pract. Pass. גִּלָּי and גִּלָּי Dan. 2: 19, 30. Aph. גִּלָּי to carry captive.

גִּלְגָּל m. Dec. II. a. wheel.

גִּלְגָּל f. Dec. VII. c. captivity.

גִּלְגָּל m. found only in the phrase אֶבֶן גִּלְגָּל, prob. lapis devolutionis, a stone which cannot be carried, but must be rolled, on account of its great size. LXX, choice stones.

גִּמְרִי adj. Dec. I. a. perfect.

גֵּן m. Dec. IV. a. and

גִּנָּא f. irreg. (emph. גִּנָּא and גִּנָּא, frequently in Targ. Pseudo-Jon. גִּנְיָה or גִּנְיָה, const. גִּנָּה; pl. גִּנָּה); a garden.

גִּנְזִי m. Dec. III. b. treasure.

גִּנָּה m. Dec. IV. a. wing.

גִּנְזָן c. g. Dec. III. a. a vine; a vineyard.

גָּרַג and Pa. גָּרַג to excite, stir up.

גָּרִי Pa. to rouse, excite. Ithpe. and Ithpa. pass. and refl.

גָּרָם m. Dec. III. a. bone.

גִּשְׁמִי m. Dec. III. b. and c. *body*.

גִּת f. pr. n. of a principal city among the Philistines, *Gath*.

ד

דָּ rel. pron. = Heb. אֲשֶׁר, *who*, etc.; conj. *that*, *so that*; *because*, etc.; sign of the Possessive or Genitive case.

דָּא f. demonstr. pron. *this*; *that*.

דָּב m. Dec. IV. c. *a bear*.

דָּבָב m. Dec. I. b. *enmity*. בָּצַל דָּבָבָא *an enemy*.

דָּבָבִי f. Dec. VII. c. *enmity*.

דָּבָח (comp. Gram. Intr. 4. note 2.) *to offer sacrifices*.

דָּבַח m. Dec. III. b. *sacrifice*.

דָּבַק *to adhere*, *cleave to*.

דָּבַר and Pa. דָּבַר *to lead*, *conduct*; *to govern*; *to take*, *receive*.

עַל דָּבָרָא f. Dec. VII. a. *cause*. עַל דָּבָרָא *so that*.

דָּבָרָא and דָּבָרָא f. Dec. VII. a. *a bee*.

דָּהָב m. Dec. III. a. *gold*.

דָּהָה *to deride*.

דְּבִשׁ m. Dec. II. a. and דְּבִשׁ Dec. III. b. *honey*.

דָּוִיד m. pr. n. *David*.

דְּוִדָּן m. Dec. I. b. *memory*; *a memorial*.

דָּוִן and דָּוִן *to judge*; *to adjudge*; *to contend*.

דָּק *to be broken in pieces*.

דָּוֶר *to dwell*.

דִּירָא *Dura*, a plain in Babylonia, Dan. 3:1.

דָּוֶשׁ *to tread under foot*, *trample upon*; *to crush*.

דָּחָה f. Dec. VIII. a. found only Dan. 6:19, according to Buxtorf and the Hebrew interpreters generally, *an instrument of music*, from דָּחָה *to strike*. Gesenius renders it a

concubine, comparing the Ar. سَحَا *subegit feminam*, and the old versions *food*, conjecturally.

דָּחַל *to fear*. It refers both to *reverence* toward God, and to *dread*, as of an enemy, etc. Pa. דָּחַל *to terrify*.

דָּחִלָא f. Dec. VIII. a. *fear*; *terror*.

דָּחַק *to press*, *urge*.

דָּ = דָּ which see; also as a disjunctive, *but*; it is sometimes redundant like the Greek οὐδὲ in the beginning of an address, as Dan. 2:25.

דָּרִי and דָּרִי signs of the Genitive case, contracted from דָּרִי and דָּרִי.

דָּרִי, i. q. דָּרִי, q. v.

דָּרִי m. Dec. I. a. *judgment*; *justice*, *righteousness*; *judicial trial*; *the reckoning or account*, given by men of their actions in the day of judgment, Gen. 3:18, Pseudo-Jon.; *punishment*.

דָּרִי m. Dec. I. a. *a judge*.

דִּינָאֵי m. pl. *Dinaites*, one of the nations which settled Samaria. Ez. 4:9.

דָּרִי m. Dec. I. *an inhabitant*; *a sojourner*, *stranger*.

דָּרִשׁ m. Dec. III. c. *treading under foot*.

דָּהָ m. דָּהָ f. and דָּהָ c. g. demon. pron. *this*.

דָּרִי (Heb. דָּרִי, Intr. 4. note 2.) *to remember*.

דָּרִי m. Dec. III. b. *a ram*.

דָּרִיָּה f. Dec. VII. a. and

דָּרִיָּה m. Dec. I. b. *record*, *memorial*, *history*.

דָּרִיָּה or דָּרִיָּה m. Dec. I. a. (Lat. delator,) *calumniator*; *accuser*.

דָּרִיָּה adv. *that not*, *lest*. comp. דָּרִיָּה.

דָּרִיָּה *to burn*, intrans.

דָּם m. Dec. II. a. *blood*.

דָּמָא *to resemble*. Pa. id.; *to think*.

דָּמָא *to sleep*.

דָּרִי, דָּרִי dem. pron. m. *this*; *that*.

דָּרִי and דָּרִי dem. pr. c. g. *this*; *that*.

דָּרִיָּה m. pr. n. *Daniel*.

דָּרִיָּה *to go out*, *be extinguished*.

אֶבֶק *to be broken in pieces.* Aph. אֶבֶק and in the biblical Chaldee אֶבֶק *to break in pieces.*

בֶּרֶךְ m. Dec. I. a. *age, generation.*

בֶּרֶךְ m. Dec. I. b. *a thistle.*

בֶּרֶךְשׁ m. pr. n. *Darius.*

בֶּרֶשׁ l. q. Heb. וְיָרֵשׁ, m. Dec. III. a. and אֶרֶשׁ Dec. I. a. *an arm.*

בִּרָּה l. Dec. I. *law; decree; purpose; religion, Dan. 6 : 6.*

בִּרְיָא m. Dec. III. b. *young tender herb.*

בִּרְיָא m. pl. אֲבִירִין, *jurisconsultus, a person skilled in law, judge, a Persian word.*

ה

הֶ interrogative prefix, as in Hebrew. הֶא and הֵא interj. *behold!*

הֶבְרִיין m. pl. *minister of state, a Persian word.*

הֶרִיזַט (Gr. ἰδῶτης,) m. Dec. I. a. *a low person, plebeian.*—As an adj. *low, vulgar.*

הֶרַס Pa. *to tear in pieces; to divide.*

הֶרַס m. Dec. I. a. *piece, fragment.*

הֶרֶן i. q. הֵן; adv. *then.*

הֶרַר Pa. אֶרַר *to honor.*

הֶרַא and הֶרַי, *to be.* Fut. אֶרַא, apoc. אֶרַי, אֶרַי, etc. Fut. with

לֵּ prefixed drops its preformative

י, and is employed in an optative

or subjunctive sense; e. g. אֶרַיִן,

that they might be, Dan. 6 : 2, 3.

See Gram. § 23, note, and § 50. 2.

הֶרַא pron. pers. and demonst. m. *he;*

this; that.

הֶרַא fut. אֶרַא *to go.*

הֶרַא pron. pers. and demonst. f. *she;*

it; this; that.

הֶרַיִן dem. pron. i. q. הֵן; adv. *then.*

הֶרַיִן adv. and conj. *as; as if.* אֶרַיִן

and אֶרַיִן *id.*

הֶרַיִל m. Dec. II. a. *temple; palace.*

הֶרַיִן, see אֶרַיִן.

הֶרַק *to walk.* Paël and Ithpaal, *id.*

הֶרַק m. Dec. I. a. *toll paid by passengers, verbal from אֶרַק.*

הֶרַק and אֶרַק adv. *hither.*

הֶרַק and אֶרַק m. pl. pers. pron. 3d pers. *they.*

הֶרַק or אֶרַק m. Dec. I. a. *chain for the neck or arm.* Syr. *idem.*

הֶרַק adv. i. q. אֶרַק *where?*

הֶרַק conj. and adv. *if; sign of a question (= הֵ) an, num; הֶרַק . . . הֶרַק whether . . . or.*

הֶרַק *to turn.* Ithpe. refl.

הֶרַק m. Dec. I. a. *thought, musing, cogitation.*

הֶרַק, see אֶרַק.

ו

וְ conj. *and; but; &c.* as in Hebrew. But *Vav conversive* does not appear in Chaldee.

ז

זֶבֶן *to buy; to gain; Pa. זֶבֶן to sell; Ithpa. אֶזְבֶּן to be sold; to be bought.*

זֶהיר adj. Dec. I. a. *prudent, cautious.* Lit. *enlightened*, 2d part. Peal from זֶהר *to shine.*

זֶן *to feed, to nourish.* Ittaph. pass.

זֶן *to tremble, be afraid.*

זֶיר Aph. אֶזֶיר *to be proud, to act proudly.*

זֶיר m. Dec. I. a. *splendor, brightness.*

זֶירִי Dan. 5 : 6, 9, lit. *his splendors*, i. e. the bright and cheerful appearance of his countenance.

זֶרָה *to be clean, pure; to be just, innocent.*

זֶרָה f. Dec. VII. c. and זֶרָה Dec. VIII. c. *purity; justice; righteousness.*

זֶרָה adj. Dec. VI. *pure, innocent.*

זֶרָה f. Dec. VII. a. *sweat.*

זֶרָה m. Dec. III. b. *time, period of time.*

יָמַן Pa. to appoint, prepare. Ithpa. הִזְמִינָה to concert, agree together. Aph. הִזְמִינָה idem, Dan. 2:9, Kethib.
זָמַר m. Dec. I. a. music.
זָמַר m. Dec. I. a. singer, musician.
זֶן m. Dec. II. a. species, sort.
זָעִיר adj. Dec. I. a. and adv. little, a little.
זָעַק to cry out.
זָקַק m. Dec. I. a. a spark.
זָקַק to elevate; to suspend, as a malefactor on a gallows or cross.
זָרָה m. Dec. III. a. a girdle; a girded apron.
זָרַע m. Dec. III. a. and
זָרַע f. Dec. VII. b. seed; posterity; family; plur. families.

ח

חַבּוּלָה f. Dec. VII. a. injury, hurt.
חָבִיב and חֲבִיב adj. Dec. I. beloved.
חָבַל Pa. to injure; to destroy, waste, overthrow. Ithpa. to be destroyed.
חָבֵל m. pr. n. Abel.
חָבַל m. Dec. I. a. and
חָבַל m. Dec. III. a. hurt, injury.
חָבֵר and חֲבֵר m. Dec. III. a. a companion.
חָבַר to associate, unite; to put together, compose. Ithpa. to associate themselves, join together.
חַבְרָה f. Dec. VII. a. fem. of חָבֵר; female companion.
חַי, in pause חַי, fem. חָיָה, num. adj. one; first; before numerals, time, times; e. g. חַי שֶׁבַע עָל, seven times more than, lit. seven times above, Dan. 3:19.
I. חָיָה adv. once. חָיָה כָּחַד together. לְחָיָה very much, exceedingly.
II. חָיָה to rejoice, be joyful. Aph. to cause to rejoice, to please, gratify.
חֲדָה f. Dec. VII. a. joy, gladness.
חֲדָה m. plur. Dec. II. b. breast.
חֲדָה adj. Dec. III. a. (i. q. Heb. חֲדָשׁ) new.

חָזַק and חָזִי to tell, declare; to make manifest. Aph. idem.
חָזַב m. Dec. I. a. and
חָזַב f. Dec. VII. a. guilt, crime; debt.
חָזַר to speak in enigmas; to propose (a riddle).
חָזַד f. Dec. VII. a. and
חָזַד f. Dec. VII. b. a riddle, an enigma.
חָזָה f. pr. n. Eve.
חָזַט to sew. Aph. to repair; e. g. a wall, Ez. 4:12.
חָזַט m. Dec. III. d. a staff, a rod.
חָזַק and חָזָה m. irreg. Pl. חֲזָקָה; a serpent.
חָזַל and חָזַל adj. Dec. I. a. profane; common.
חָזַל m. emph. (found only in this form and with suff. חָזַלְתִּי); sweetness.
חָזַל adj. Dec. I. a. white.
חָזַל m. Dec. I. b. and
חָזַל m. Dec. II. a. act of thinking; reckoning; account.
חָזַל to see.
חָזַל m. Dec. III. c. vision; aspect, appearance.
חָזַל f. Dec. VII. c. and חָזַל Dec. VIII. c. (with suff. חָזַלְתִּי Dan. 4:8,) idem.
חָזַל m. (pl. חָזַלְתִּי, const. חָזַלְתִּי, with suff. חָזַלְתִּי, חָזַלְתִּי, a sin.
חָזַל to err, to sin.
חָזַל f. Dec. IX. a sin-offering.
חָזַל m. Dec. I. a. violence; plunder, rapine.
חָזַט to sew, Pa. idem.
חַי adj. Dec. IV. a. living.
חָיָה and חָיָה to live. Aph. part. מְחַיָּה preserving alive.
חָיָה f. Dec. VII. a. beast, animal.
חָיָה pl. m. Dec. I. a. (But חָיָה and חָיָה occur instead of the regular absolute form,) life.
חָזַל m. Dec. III. d. strength; a host.

חָכִים adj. Dec. I. a. *wise*; as a noun, *wise man, Magian*.

חָכָם and Paël חָכֵם and חָכִים *to be wise*; *to understand*.

חָכְמָא or חִיכְמָא (pron. *hūkhma*.) f. Dec. VII. a. *wisdom*.

חֶלֶר and חֶלֶר adj. Dec. III. *sweet*.

חֶלֶם m. Dec. III. c. *a dream*.

חֶלֶה *to change*; *to be changed*; *to pass through*; *to pass*, spoken of time.

חֶלֶה, חֶלֶה, (in the Jerusalem dialect חֶלֶה and חֶלֶה) prep. *instead of*.

חֶלֶק m. Dec. I. a. *part, lot*.

חֶם m. *a father-in-law*, irreg. with suff. חֶמֶה, חֶמֶה.

חֶמָּא *to contemplate*; *to see*.

חֶמָּא and חֶמָּא f. Dec. VIII. a. *heat*; *anger*.

חֶמֶץ *to vex*; *to grieve*.

חֶמֶר m. Dec. III. a. *wine*.

חֶמֶן m. pl. *wheat*.

חֶנֶּכָּה f. Dec. VII. a. *dedication, consecration*.

חֶנֶּן *to compassionate, show favor to*.

Ithpa. *to pray, make supplication*.

חֶסֶר adj. Dec. I. a. *defective*.

חֶסֶן and Aph. אֶחָסֶן *to possess, to have in possession*.

חֶסֶן m. Dec. III. b. *power, might*.

חֶסֶה m. Dec. III. a. *clay*; *potter's work*.

חֶסֶר *to be deficient or lacking*. Pa. *to diminish*; *to depress*.

חֶצֶר m. Dec. III. a. *harvest*.

חֶצֶה and Aph. *to urge, hasten*. Part.

Aph. מְהֶחֶצֶה *urgent, hasty*.

חֶקֶל m. Dec. III. a. *a field*.

חֶרֶב *to devastate*. Hoph. pass.

חֶרֶב f. Dec. III. a. *a sword*.

חֶרְטִינִין m. pl. Dec. IV. c. *diviners, Magians*, from the Persian

خَرَدَمَنْد, *a wise man*; or from

Heb. חֶרֶט, *persons skilled in hieroglyphics*.

חֶרֶק *to singe, burn*. Ithpa. Pass.

חֶרֶץ m. Dec. III. a. *loin, thigh*.

חֶרֶר *to burn*; *to be hot*.

חֶשֶׁךְ m. Dec. I. a. *darkness*.

חֶשֶׁךְ and חֶשֶׁךְ adj. Dec. I. a. *poor, indigent*.

חֶשֶׁה *to think necessary*, with ל and Inf.; *to be necessary*.

I. חֶשֶׁל *to be thin*; *to make thin or small*; *to crush*. Pa. *idem*.

II. חֶשֶׁל *to think*; *to reckon to the account of any one, to impute*. Pa. *to regard*. Ithpa. pass.

חֶתֶם *to seal*.

ט

טָבָא *to be glad, joyful*.

טָב adj. Dec. I. a. fem. טָבָא Dec. VII. a. *good*; *beautiful*.

טָבָח m. Dec. I. a. *executioner, armed attendant*.

טָוֵב m. Dec. I. a. *goodness, excellence; happiness*.

טָוֵר m. Dec. I. a. *a mountain; a rock*. Heb. צִיָּר.

טָוֵחַ adj. *fasting*. Ar. طَرِي *to fast*.

טָוֵל Pa. *to go out*; *to walk abroad*.

Palpel טָוֵלֵל *to cast out*; *to remove*.

טָוֵן m. Dec. I. a. *clay*.

טָל m. Dec. IV. a. *dew*.

טָלִי m. irreg. emph. טָלִיא; plur.

טָלִינִין, טָלִינִין; emph. טָלִיא; with suff. טָלִינִי Gen. 22: 3. Pseudo-

Jon.; *a boy, a servant*.

טָלַל *to hide*. Aph. *to recline for rest under the shade*.

טָלַק *to throw away*.

טָמַר and Pa. טָמַר *to hide*. Ithpe.

אֶטְמַר and אֶטְמַר, and Ithpa. אֶטְמַר *to hide one's self*.

טָעָה *to err, to wander*. Aph. *to cause to err, to seduce*.

טָעַם *to taste*; *to eat*. Pa. *to give to eat, to feed*.

טָעַם and טָעַם m. Dec. III. a. *taste, particularly pleasant taste; wisdom*, Dan. 2: 14; *command, edict*;

cause for trial, Ez. 5 : 5 ; *reckoning, account*, Dan. 6 : 3 ; *regard, respect* ; שׁוּם טָעַם עַל, *to regard*, Dan. 3 : 12. בָּעֵל טָעַם, *chancellor*, lit. *master of decrees*.

I. טָפֶר m. Dec. III. b. *nail*, of a human finger or toe ; *claw*.

II. טָפֶר m. Dec. III. emph. טוּפְרָא, *the blatta*, a shell-fish of a purple color.

טָרַד *to expel, drive out*.

טָרָה m. Dec. III. a. *a leaf*.

טַרְפָּלְהָא m. plur. emph. proper name of a nation settled in Samaria, origin unknown, Ez. 4 : 9. LXX. Ταρφαλαῖοι.

י

יָבֵל Aph. יָבֵל *to bring*.

יַבְשָׁה f. Dec. III. c. *the dry land*.

יָד f. *a hand*, irreg. Emph. יָדָא and with א prosthetic אֶיָדָא, with suff. יָדָה, יָדִיהָ (אֶיָדִיו) Prov. 21 : 1.) יָדָיו ; יָדָיו ; (dual יָדָיו ; plur. יָדָיו).

יָדָא Aph. Part. מְהוֹדָא and מוֹדָא *praying, praising*.

יָדַע *to know ; to understand*. Aph. הוֹדַע *to show, declare, make known*.

יָתַב *to give ; hence to set, place*. Ithpe. pass. ; *to be given up*.

יְהוּד m. Dec. I. a. *the Jewish people, the Jews*.

יְהוּדָה m. proper name, *Judah*.

יְהוּדִי m. Dec. VI. *a Jew*. Pl. emph. יְהוּדִיָּא.

יוֹם m. Dec. I. a. *a day*. Pl. const. fem. יוֹמָה and masc. יוֹמִי.

יוֹנֵק m. Dec. II. a. *a sucking child, suckling*.

יוֹסֵף m. proper name, *Joseph*.

יְחִידִי Dec. I. or יְחִידָאִי adj. Dec. VI. *only, alone*.

יָטַב Fut. יִיטַב *to be good ; to seem good*, עַל, *to any one, to be pleasing*.

יָי an abbreviation. See Chrestomathy, p. 92.

יָכַל and יָכֹל, Fut. יָכֹול (and like the Heb. יוּכַל Jud. 14 : 13.) *to be able ; to prevail*.

יָלַד *to bear, bring forth ; sometimes to beget*.

יָם m. Dec. IV. a. *a sea, the sea*.

יָסַף *to add*. Hoph. Heb. form, הוּסַף *to be added*.

יָצַט *to advise, counsel*. Part. *a counsellor*. Ithpa. *to consult together*.

יַעֲקֹב m. proper name, *Jacob*.

יָפֶת m. Dec. III. a. proper name, *Japheth*.

יָצָא Shaphel יִשְׁרָצָא and יִשְׁרָצִי *to finish*. יָצַב *to be certain, true*. Pa. *to tell the truth*.

יָצִיב adj. Dec. I. a. *true, certain ; confirmed, valid*. מִן יָצִיב *certainly, of a truth*.

יָקַד *to burn* (neut.), *be consumed*. Aph. *to burn* (act.), *consume*.

יָקַדָה f. Dec. VII. a. *burning*.

יָקָר adj. Dec. I. a. *hard, difficult ; honored, honorable, noble*.

יָקָר *to be or be esteemed honorable or valuable ; i. q. Pa. to honor*. Aph. *idem*.

יָקָר m. Dec. I. b. *honor ; splendor ; glory*. Sometimes it has א prosthetic.

יְרוּשָׁלַם and יְרוּשָׁלַם *Jerusalem*.

יָרַח m. Dec. III. a. *month*.

יָרֵךְ f. Dec. III. a. pl. יָרֵכֵן, *thigh*.

יִשְׂרָאֵל m. proper name, *Israel ; the people of Israel*.

יָשַׁט in Peal not used. Aph. אֹשְׁיֵט *to stretch forth, reach out*.

יָח, Heb. אָח, sign of the Objective or Accusative case.

יָחַב or יָחִיב *to sit ; to reside, stay*. Aph. הוֹחִיב *to place, cause to dwell*.

יָחִיר adj. Dec. I. a. *abundant, great, eminent* ; adv. יְחִיר and יְחִירָא *very, exceedingly*.

יָתַר *to remain, be left.* Pa. יָתַר *to make to abound, to cause abundance.*

כ

כְּ prep. and conj.; *like; as, as though.*

כָּאב, כָּאֵב, כָּאֵב, כָּאֵב m. Dec. I. a. *grief, sorrow.*

כָּזָב adj. Dec. III. b. (i. q. Heb. כָּזָב,) *false.*

כֵּן, כֵּן, כֵּן and כֵּן adv. (=Heb. כֵּן) *now.* וְכֵן *now therefore.*

כֵּן adv. *so, thus.* וְכֵן *id.* וְכֵן *now therefore.*

כֵּן adv. *now.* עַד כֵּן *hitherto.*

כֵּן *to be able.* Const. with לְ and Inf.

כֶּסֶף f. Dec. IV. a. *window.*

כִּנּוּר (only in. pl.) m. Dec. I. a. *thorns.*

כּוֹכַב, (sometimes written כּוֹכֵב,) m. Dec. II. a. *a star.*

כֹּחַ Pa. *to confirm, establish; to make vigorous efforts.* Ithpa. pass.; also, as Pa. *to endeavor earnestly.*

כּוֹר m. Dec. I. a. *cor, a measure for things liquid or dry, equal to the homer or to ten ephahs, supposed to contain about eight bushels.*

כֹּסֶף, see כֹּסֶף.

כֶּסֶף m. Dec. II. a. *a talent.*

כֶּסֶף Kethib Ez. 7 : 22. *idem.*

כָּל, כָּל, כָּל, כָּל, כָּל, adj. = Heb. כָּל, *all, the whole, every.*

I. כָּל Shaph. לְשַׁבֵּל *to complete, finish.* Ishtaph. אֲשַׁבֵּל pass.

II. כָּל and Aph. אֲכָל *to crown; met. to adorn.*

כִּמָּא and כִּמָּי conj. and adv. *how! quam! as; כִּמָּא like.*

כֵּן, כֵּן adv. *rightly; thus.* כֵּן *then; therefore; thus.*

כִּנּוּן m. pl. with fem. form, Dec. VII. a. *colleagues.* LXX. σύνδουλοι.

כִּנּוּר and כִּנּוּר m. Dec. I. a. *a harp.* Gr. κινύρα, Lat. cinyra.

כִּנְיָא adv. i. q. כֵּן *thus.*

כְּנָן m. proper name, *Canaan.*

כָּנַשׁ *to collect, act.* Ithpe. *to assemble, to meet.*

כְּסִיד m. Dec. VI. i. q. כְּסִיד *a Chaldean.*

כָּסָה, כָּסָה and כָּסָה *to lie hid, to be concealed.* Pa. *to hide, conceal;* i. q. Peal.

כְּסִיד m. Dec. I. a. *a feeling of shame; ignominy.*

כֶּסֶף m. Dec. III. a. *silver.*

כֵּן adv. *now.* עַד כֵּן *until now.*

כַּף c. g. Dec. IV. a. *a hollow; the palm of the hand; the sole of the foot.*

כָּפַן *to hunger.* Aph. *to cause or suffer another to be hungry.*

כָּפַר Pa. *to wash; to purify ceremonially; to atone, make expiation.*

כָּפַר *to bind.* Pa. *idem.*

כָּרָא *to be grieved.* Ithpe. and Ithpa. *idem.*

כֶּבֶד f. Dec. VIII. a. *mantle, cloak.*

כְּרוּב m. Dec. I. a. *a cherub.*

כְּרוּז m. Dec. I. a. *herald.*

כָּרוּ *to proclaim, make proclamation.* Aph. *idem.*

כֶּרֶם m. Dec. III. a. *a vineyard.*

כִּרְסִיא m. Dec. V. a. *a throne.* Pl. כִּרְסִיִּין.

כְּשִׁידָא m. Dec. VI. pl. כְּשִׁידָא, *a Chaldean; as astrology flourished principally in Chaldea, an astrologer.*

כָּשִׁיר *to be right; to be fit; to be agreeable, to please.*

כָּשִׁיר and כָּשִׁיר adj. Dec. I. a. and II. a. *right; just, upright; fit; legitimate.*

כָּתַב *to write.*

כָּתַב m. Dec. I. a. *writing; prescription, limitation, Ez. 7 : 22.*

כָּתַל and כָּתַל m. Dec. III. e. *a wall.*

ל

לְ prep. as in Hebrew, *to; for; of; לְ בֵּין between—and.*

לֹא adv. *not; nothing*, Dan. 4: 32.
הֵלֵא and הֵלֵא *nonne? also, ecce!*
lo! Gram. § 68. 3.

לֵאָה and לֵיאָה, see לָעָא and לֵיָאָה.

לֵב or לֵבָב m. *the heart*, irreg. Emph.
לָבָא; with suff. לָבִי, לָבֶךָ, לָבֶנָא,
etc.; plur. emph. לִבְבָּא; with suff.
לְבִירְהוֹן.

לְבוּשׁ m. Dec. I. a. *clothing; a garment*.

לְחָלְבִין f. plur. *plants; flowers*.

לְבַשׁ *to clothe one's self*. Aph. *to clothe*.

לְהִין conj. *therefore*, with prosthetic א,
אֶלְהִין; comp. of לָא and הִין, *except*
(comp. Lat. *nisi*;) *but, sed*.

לֹוּשׁ *to curse*.

לֵוִי m. Dec. VI. a *Levite*. Plur. לְוִיָּא.

לִיָּוִתָן m. a sea-monster, *leviathan*.

לִנָּה prep. *to; toward; with*.

לִירְלָא and לִירְלָא m. irreg. emph. לִירְלָא;
plur. לִירְלָנָן; *night*.

לִיָּא a contraction for לִיָּא אִיָּת, *there is not; there are not*.

לְחֹודֵר adv. and prep. *alone; only; also*. It is strictly a noun, *loneliness*; hence with בְּ, בְּלְחֹודֵרִי, *in his loneliness, i. e. he alone*.

לֶחֶם m. Dec. III. a. *bread*.

לֶחֶם m. a *feast*, Dan. 5: 1.

לְחֵנָה f. Dec. VII. a. a *concubine*.

לָמָא and לָמָה (as a noun, *nothing*),
adv. *not; lest*. הֵלֵמָא *that not; lest*.

לָעָא or לָאָת *to labor, toil; to be fatigued with labor*.

לֵיָעָה or לֵיָאָה f. Dec. VII. c. *labor; fatigue*.

לְעָלָם adv. *forever*.

לָשׁוֹן m. Dec. I. b. *tongue*.

euphonic in the first letter of the next word,) interrog. pron. *what?* It is sometimes used adverbially, *how?* also in exclamations *how!* *quàm!* אָמָא *as; how!* לָמָא and לָמָא *whither? why?* דִּי לָמָא *that which*.

מָאָה fem. num. a. *hundred*. Dual מָאָהִין.

מָאָזִין m. dual, *scales, balance*.

מָאָמֵר, more common orthography, מָאָמֵר, q. v.

מָאָן and מָאָן m. Dec. I. a. a *vessel; an instrument; a garment*, (=Heb. פָּלִי.)

מְבִיָּהוֹן adj. Dec. I. b. *shameful; ashamed*.

מְבִיָּע m. Dec. I. a. a *fountain*.

מְגִלָּה f. Dec. VII. a. *roll, book*.

מְגִיר Pa. *to throw down, destroy*.

מְדִבָּה m. Dec. II. a. *an altar*.

מְדִיָּה f. Dec. VII. a. *tax, tribute*. By a resolution of Daghes forte into Nun, it is sometimes written מְדִיָּה, Ez. 4: 13.

מְדִוֵּר m. Dec. I. a. *residence*.

מְדִיָּה m. pr. n. Dec. VI. *Media; a Mede*.

מְדִיָּנָה f. Dec. VII. a. *province; land, country*.

מְדִיָּנָה or מְדִיָּנָה m. Dec. II. a. *the east*, (lit. *the rising*, viz. of the sun.)

מְדִיָּנָה (found only in this form) indef. pron. *any thing*.

מְדִיָּר m. Dec. I. a. *dwelling, residence*, i. q. מְדִוֵּר.

מְדִיָּה see מָאָה.

מְדִיָּה f. pr. n. *Moriah*, a hill in Jerusalem.

מְדִיָּה m. Dec. I. a. *death; a deadly pestilence*.

מְדִיָּה or מְדִיָּה *to die*.

מְזִוֵּן, emph. מְזִוֵּנָא *food; sustenance*.

מְחָא and מְחָה *to strike; to wound*.

Pa. מְחָא *idem; also to restrain*.

Ithpe. *to be fastened or nailed*, Ez. 6: 11.

מ

מְ and before gutturals מְ, prefix, i. q. the sep. prep. מִן.

מָא, מָאָה or מָהָה (with Daghes forte

מַחֲלָקָא f. Dec. VIII. a. *course* or *class* of the priests or Levites.

מָצָא and מָצָה *to come, arrive; to reach; with עַל, to come upon, befall; happen to a person.*

מִטּוֹל prep. *on account of; because, since.*

מִיבֹל m. Dec. II. a. *food.*

מִימַר or מֵאמַר m. Dec. II. a. *word, speech; command.* With suff. it sometimes signifies *self*, like the Heb. נָפֶשׁ. So also מִימְרָא דְרַךְ *the Lord, Jehovah.*

מִין pl. m. irreg., emph. מִינָא, const. מִי and sometimes מִימִי, *water, waters.*

מִישַׁר m. Dec. II. a verbal from יָשַׁר, *a plain, a valley.*

מִכָּה *to depress, humble; to crush.* Pa. *idem.*

מִלָּא *to fill.* Ithpe. pass.

מִלְאַךְ m. Dec. I. b. *an angel.*

מִלָּה f. Dec. VII. a. Pl. מִלִּין, *word, speech; thing.*

מִלַּח m. Dec. III. b. *salt.*

מִלַּח denom. from the preceding, in the Targums, *to salt, to season with salt*, in bibl. Chaldee only Ez. 4:14, prob. *to eat salt, to derive support.* According to the Hebrew commentators *to devastate, destroy*, derived from the fact that salt land is generally waste, barren; or from the custom of sowing the site of a devastated city with salt.

מִלְכָּה or מִלְךְ m. Dec. III. a. *a king.*

מִלְכָּה m. Dec. III. b. *advice, counsel.*

מִלְכָּה f. Dec. VII. a. *a queen.*

מִלְכּוּד f. Dec. VII. c. *a kingdom; dominion, reign.*

מִלַּל Pa. *to speak.*

מִן and מִין interrog. pron. *who? what?* מִן הִי *whoever.*

מִן prep. *from; of, out of; some of*, (comp. the French *du*); *because of; rather than, in preference to;*

after an adjective, *than.*—מִן frequently takes after it the characteristic prefix of the Gen. or Dat. case, which is then pleonastic; as מִמְּבִית, Gen. 49:10, i. q. מִבֵּית; מִן לְקַדְמִין, Gen. 3:24, Jer. Targ. i. q. מִן קִדְמִין.—מִן הִי *because, since.*—מִן-רָצִיב *truly.*—מִן-רָשָׁט *idem.* With suffixes מִן takes Dagghesh forte; as מִנִּי.

מִנֵּי *to number, reckon.* Pa. מִנֵּי, מִנִּי and מִנֵּי *to constitute, appoint.*

מִנְהָה i. q. מְנָה, q. v.

מִנְהָה m. Dec. II. a. verbal from יָדַע, (i. q. Heb. מִנְהָה, the Dagghesh forte being resolved into Nun. מִנְהָה also occurs in the Targums, e. g. Jer. 3:15.) *knowledge, intelligence; the understanding; the mind.*

מִנָּה i. q. מִנָּא.

מִנָּה m. Dec. I. b. *rest; quietness, silence.*

מִנְחָה f. Dec. VII. a. *gift, offering; tribute.*

מִנְכֵן m. Dec. I. b. *number.*

מִסְכְּנוֹ f. Dec. VIII. c. *poverty, want.*

מִצָּא c. g. irreg. (with suff. מִצָּה, pl. מִצָּה or מִצָּה,) *the belly, venter.* Pl. *idem.*

מִצֵּל m. Dec. I. b. (verbal from צָלַל *to enter*), *setting of the sun.* Pl. *idem.*

מִפְרָשׁ m. Dec. II. a. *distinction; division.*

מִצָּב m. Dec. II. a. *a planting.*

מִצְוָא f. Dec. VII. a. *a command, injunction.*

מִצְרֵי f. Dec. VII. c. *middle, midst.*

מִצְרַיִם pr. n. *Egypt.*

מִתְחַשׁ m. Dec. II. a. *sanctuary, holy place.*

מִר m. Dec. I. a. and

מִרָא m. Dec. II. b. *lord.* Syr. and Arab. *idem.*

מִרְדָּה *to rebel, to be rebellious.*

מִרְדָּה adj. Dec. I. a. *rebellious.*

מִרְהוּ f. Dec. VII. c. *correction; instruction.*

מָרוֹם m. Dec. I. a *height, elevation*.

מָרַט *to pluck off*.

מִשָּׁה m. Dec. III. b. *oil*.

מִשְׁחָה m. Dec. I. a. (strictly 2d Part. from מִשָּׁה *to anoint*;) *anointed; Messiah*.

מִשָּׁה m. Dec. III. a. and b. *skin*.

מִשְׁבַּב m. Dec. II. a. *a bed*.

מִשְׁכָּן m. Dec. II. a. *a dwelling; a tent*.

מִשְׁרָא m. Dec. V. a. (strictly Inf. from שָׁרָא) *a resting*.

מִשְׁרוּקָה f. Dec. VII. b. *a flute, musical reed*.

מִשְׁתָּה in the biblical Chaldee, i. q.

מִשְׁתֵּי m. Dec. II. a. *a feast; a banquet*.

מִתְּהָה f. Dec. V. a. *desire; appetite*.

מִתַּל *to compare; to use similitudes*.
Heb. מִשַּׁל.

מִתַּל m. Dec. III. a. *a parable, similitude; a sententious remark, a proverb*.

מִתָּן m. Dec. I. b. and מִתָּן Dec. II. a. *a gift; a reward*. מִתָּן אֶגֶר *a gift of a reward*, i. e. the giving of a reward.

מִתְּנָה f. Dec. VIII. a. (fem. of the preceding) *a present, gift*.

נ

נָבֵא Ithpa. אֶהְיֶנָּבִי *to prophesy; to utter* (a prophecy).

נְבוּיָה f. Dec. VII. a. *prophecy; prediction*.

נְבוּזָה f. Dec. VII. a. *a present, gift*; coll. *gifts*; plur. נְבוּזָהִין.

נָבִיא and נְבִיאָה m. irreg. emph. נְבִיאָה; plur. נְבִיאִים; emph. נְבִיאָה and נְבִיאָה; with suff. נְבִיאִיךָ, נְבִיאִיהֶם; *a prophet*.

נְבִיאָה f. Dec. VIII. a. *candlestick*.

נָגַד *to flow*.

נֶגֶד prep. *over against; toward*.

נָגְדִין (found only in the plur. abs.) *streams, rivers*.

נֹהֵם m. Dec. III. d. *brightness, light, of the morning*.

נָגִיד, נָגִיר and נָגִיד m. Dec. I. a. *leader, chief, prince*.

נָבֵא Ithpa. אֶהְיֶנָּבִי *to be willing; to do willingly; to give voluntarily*.

Inf. הִתְנַבְּחִית as a noun, *that which is given voluntarily, a free-will-offering*.

נִדְבָה m. Dec. I. b. *row of stones; structure; wall*.

נָדַד *to flee*.

נֶדֶן m. Dec. I. a. and with ה paragogic, נֶדְנָה, *sheath*; met. *body*, q. d. *sheath of the soul*.

נְהוֹר m. Dec. I. a. *light*.

נְהִירוֹ f. Dec. VII. c. *illumination, wisdom*.

נָהַם *to roar; to bellow; to groan*.

נָהַר *to shine brightly*. Pa. נִהַר *to enlighten*. Ithpa. pass.

נָהַר m. Dec. III. a. *a stream*.

נָדַד *to flee*.

נִיחַ *to rest*; Aphel אֶנִּיחַ *to cause to rest, to give rest*.

נִנְלִי f. Dec. VII. c. and

נִנְלִי f. Dec. VII. b. *a dunghill*.

נִין m. Dec. I. a. *a fish*.

נִיר m. Dec. I. a. *fire*.

נָזַק *to suffer injury*. Aph. אֶנָּזַק or הִנָּזַק *to injure*.

נָחַשׁ m. Dec. I. a. *brass*.

נָחַח *to descend, go down*. Aph. אֶנָּחַח, Fut. נִחַח, Imp. אֶנָּחַח, *to bring down, carry down; to deposit*. Hoph. הִנָּחַח *to be brought down, deposed*.

נֹטֵר m. Dec. I. a. *an observer, one who keeps* (e. g. a law.)

נָשַׁל *to lift up, elevate*.

נָשַׁר *to keep, preserve; to observe, regard*.

נִיחָה m. Dec. I. a. *a sweet odor, hence an acceptable sacrifice*.

נֶכֶס, נָכָס m. Dec. III. b. *wealth*.

power, strength, of body or mind.
Pl. riches.

נָכַח to bite.

נָמֵר m. Dec. III. b. a leopard.

נָסַב to take; to receive.

נָסַח to take away, remove; to pull
asunder. Ithpe. pass.

נָסַךְ and Pa. to pour out; to offer.

נָסַךְ m. Dec. III. b. libation, drink-of-
fering.

נָסַק to ascend. Aph. הָסִיק to take up,
cause to ascend. Hoph. הִסַּק pass.
of Aph.

נָפַל Fut. רָפַל to fall; to fall down;
to be thrown down; to fall out, hap-
pen.

נָפַק to go out, to depart; to come
forth.

נָפְקָא f. Dec. VII. a. expense, cost.

נָפֶשׁ or נֶפֶשׁ c. g. Dec. III. a. and

נָפְשָׁא f. Dec. VII. a. life; soul; self;
a living being.

נָצַב m. Dec. III. b. a planting; a
plant.

נָצְבָא f. Dec. VII. a. strength, solidity,
firmness.

נָצַח to quarrel, contend. Pa. id.

נָצַח to conquer, surpass, prevail over,
be superior to. Ithpe. Pa. and
Ithpa. idem.

נָצַל to liberate, deliver. Aph. idem.

נָקָא and

נָקַר adj. Dec. IV. b. pure.

נָקַשׁ to smite, strike.

נָשָׂא to take; to take away. Ithpa.
to rise up against, with עָל.

נָשַׁח to forget; Ithpe. to forget; to be
forgotten.

נָשִׁין irreg. Pl. of אָחָא.

נָשְׁמָא f. Dec. VII. a. breath, life.

נָשֵׁר m. Dec. III. b. an eagle.

נְשִׁתָּון m. Dec. I. a. letter, public let-
ter. Persian.

נָתַן to give. Gram. § 18. note 2.

נָתַר to fall off, as leaves or fruit.
Aph. to shake or strip off.

ס

סָבְכָא f. Gr. σαμβύκη, sambuca, a
three-cornered stringed instru-
ment, similar to the harp.

סָבַל to erect. Poal, to be erected.

סָבַר to bear, sustain; to expect, Dan.
7:25; to consider; to suppose;
with בָּ, to hope in.

סָפָא to be numerous; to be increased.
Aph. to cause to increase; to mul-
tiply.

סָגַר to fall prostrate, to worship, con-
strued with לָ.

סָגִיחָא m. Dec. I. a. affliction.

סָגִירָא adj. Dec. I. a. much; many.

סָגֵן m. Dec. III. b. deputy, governor.

סָגַר to shut up.

סוּמְפִינְיָא f. i. q. Greek συμφωνία, a
bag-pipe.

סוּחָא m. Dec. I. a. an end.

סוּחָא to come to an end, to be fulfilled,
spoken of a prediction. Aph. to
put an end to any thing.

סוּר to recede; to go aside.

סוּרְתָן m. Dec. I. b. perverseness; a
crime.

סוּרְחָא to drive out, expel.

סוּרְרָא m. Dec. III. b. side; extremity.

סוּרְרָא m. Dec. II. b. the moon.

סוּרָא and סוּרָא m. Dec. I. a. i. q. סוּחָא,
end, extremity.

סָבַל to understand. Ithpa. אֶסְבַּל to
look at; to reflect; to consider;
const. with בָּ, לָוֶה, etc.

סָבֵן to try, prove. Ithpa. and Aph.
idem.

סָבֵל adj. Dec. II. a. foolish, unwise.

סָבִלְתָן or סָבִלְתָן adj. Dec. I. b. intelli-
gent; prudent.

סָלַךְ or סָלַךְ to ascend, go up. Pa. to
cause to ascend; to take away; to
destroy.

סָלִירָא adj. Dec. I. a. perverse.

סָמְאַל m. pr. n. Sammaël, an evil
angel, sometimes called the angel

of death, and sometimes, prince of the air.

סָמַךְ to sustain. Ithpe. passive.

סָנָא to hate.

סְנִינָה f. Dec. VII. a. hatred.

סָעַר construed with לְ, to aid, assist. Pa. idem.

סָעַר m. Dec. III. a. and

סְעָדָא or סְעָדָא f. Dec. VIII. a. support; aid; strength.

סָעַר (=Heb. פָּקַד) to visit; to inspect.

סָפַר and סָפַר m. Dec. II. a scribe; a learned man. The emph. form is sometimes written סִפְרָא.

סָפַר m. Dec. III. b. a book.

סְרָפֶל m. Dec. I. a. Plur. wide oriental breeches.

סְרִיקָה f. Dec. VII. c. vanity; vacuity.

סְרִיָּה m. Dec. II. b. prefect, president.

סְתַר Pa. סָתַר to hide, to conceal; to destroy. Compare the Greek ἀφαίρω, which has both these senses.

ע

עָאן and עָן m. Dec. I. a. collective noun, (i. q. Heb. צֹאן); sheep, flocks.

עָבַר to make; to do, perform; to exercise (authority, etc.); to till (the ground); Ithpe. to be made; to take place, happen. Ithpa. idem.

עָבַר m. Dec. III. a. a servant.

עָבִירָה f. Dec. VII. a. work, labor; business.

עָבַר to go over; to transgress. Aph. to send over, transmit; to transgress.

עָבַר Dec. III. b. that which is beyond. עָבַר נְהִירָא the other side of the Euphrates.

עָר prep. and conj. to; until. With suffixes it takes a plural form. עָר-לָא while . . . not, before, antequam.

עָרָא or עָרָה to pass away; with בָּ to go to, come upon; to pass away, be

abolished, destroyed. Aph. to take away; to depose.

עָרִיר m. Dec. I. a. conception.

עָדֵן m. pr. n. Eden, (pleasure).

עָדֵן c. g. Dec. I. b. time; a year.

עוֹבֵד m. Dec. I. b. labor, work.

עוֹד adverb, yet, further, moreover.

Sometimes it is a mere expletive.

עוֹרָא and עוֹרָא f. pl. עוֹרָא, iniquity, perverseness, sin.

עוֹלָם m. Dec. I. a. a boy; a young man.

עוֹק to be straitened, to be in difficulty.

Aph. עוֹקֵיךְ to molest, be hostile; to constrain.

עוֹר only Dan. 2:35, chaff. In Syr. and Ar. idem.

עוֹשָׁן m. Dec. II. a. firmness, strength.

עוֹנָא f. Dec. VII. a. ring, seal-ring.

עוֹרָא m. pr. n. Ezra.

עוֹרָא f. Dec. VII. a. counsel, wisdom, i. q. Heb. עֵצָה.

עוֹרָא, עוֹרָא and מְעוֹרָא adv. and prep. above. מֵן עוֹרָא idem.

עוֹן c. g. Dec. III. d. an eye; a fountain. In the latter sense the plural is עוֹנִין.

עוֹן Pa. denom. to look at; to examine with care, comp. Eng. to eye.

עוֹר m. Dec. I. a. watcher, a name of angels, or of an order of angels, Dan. 4:10, 14, 20.

עַל prep. upon; above; concerning; besides; before; against; sometimes for עָלָא, to, toward, etc.—עַל because.

עָלָא adv. over, above, followed by מֵן.

עָלָה f. Dec. VIII. a. burnt-offering. Plur. עָלֹן.

עָלָה f. Dec. VII. a. occasion; pretext.

עָלָה and עָלָה or עָלָה, forms of עַל.

עָלָה adj. Dec. VI. upper; highest; emph. עָלָה the Most High.

עָלִיוֹן m. Dec. I. a. the Most High. Plur. excel. עָלִיוֹנִין idem.

עָלָה f. Dec. VII. b. an upper chamber; a lodging chamber.

לָלָל to go in, enter; (of the sun) to set. Aph. הָעַל and הָנִיחַל to bring in. Hoph. הָעַל pass.

עָלַם m. Dec. II. a. and

עָלַם m. Dec. III. a. an age; eternity; the world. עָלַם-עָלַם or עָלַם-עָלַם for ever.

עֵלָמִי m. Dec. VI. Pl. עֵלָמִי, an Elamite.

עֵלֶב m. Dec. III. b. i. q. Heb. צֵלֶב, a rib.

עַם c. g. a people, irreg. sing. like Dec. IV. a. plur. עַמִּים, emph. עַמִּיָּא.

עִם prep. with; in. Before suff. the ם takes Daghash forte; as עִמִּי.

עִמְרִק and עִמְרִק adj. Dec. I. a. deep, unsearchable.

עָמַל m. Dec. I. a. and עָמַל Dec. III. a. labor, toil.

עֶמֶר m. Dec. III. a. i. q. Heb. עֶמֶר, wool.

עָנָה to answer; to speak in conversation, to begin to speak.

עָנָן m. Dec. I. a. a cloud.

עֲנָה m. Dec. III. a. a bough, branch.

עֲנִשׁ m. Dec. I. a. mulct, fine.

עֶצֶר m. Dec. III. b. time.

עֶסֶב see עֶשֶׂב.

עֵסֶק m. Dec. II. a. or עֵסֶק Dec. III. b. affair; business.

עֲפָרִי m. Dec. III. with suff. עֲפָרִי, branches, foliage.

עָפָר m. Dec. III. a. dust.

עֲצִיב part. adj. Dec. I. a. troubled, sad.

עָקֵב m. Dec. III. a. and b. the heel, Heb. עָקֵב; an end; a reward, Heb. עָקֵב.

עָקַם to be crooked; to be perverse. Pa. to make crooked; to pervert.

עָקַר to root out, pluck up. Ithpe. pass.

עָקָר m. Dec. I. b. stock, root.

עֶר m. Dec. I. a. enemy.

עָרֵב and Pa. עָרֵב to mix. Ithpa. pass.

עָרִיר m. Dec. I. b. wild ass, onager.

עָרִיָּה f. Dec. VII. a. nakedness; hence dishonor.

עָרִיָּה Ithpa. אָהָרִיָּה to be stripped, rendered naked.

עָרִיָּה adj. Dec. VI. naked. The forms עָרִיָּה, עָרִיָּה, and עָרִיָּה are less frequent.

עָרִיָּה or עָרִיָּה adj. Dec. I. cunning.

עָרִיָּה and עָרִיָּה Dec. I. a. and עָרִיָּה Dec. VI. adj. uncircumcised.

עָשֶׂב or עָשֶׂב m. Dec. III. b. an herb; coll. herbs.

עָשֶׂר f. עָשֶׂר m. num. adj. ten. Plur. עָשֶׂר.

עָשֶׂה to think, purpose.

עָמָּה m. Dec. IV. b. i. q. עָמָּה, time.

עָמָּה adj. Dec. I. a. prepared, ready; about to, futurus. Prefixed to the Inf. it forms a kind of Future tense.

עָמָּה adj. Dec. I. a. ancient, old.

עָמָּה to be rich. Pa. to enrich.

פ

פָּגֶר m. Dec. III. b. a corpse.

פֹּהֶלֶן m. Dec. I. b. verbal from פֹּהֶל, service.

פֹּהֶל m. Dec. IV. c. the mouth.

פֹּהֶלֶן m. Dec. I. b. a command, precept.

פֹּהֶל m. irreg. const. פֹּהֶל, pl. פֹּהֶלֶן, governor of a province.

פֹּהֶר m. Dec. III. a. (פֹּהֶר Dan. 2:41.) a potter.

פֹּהֶשׁ m. Dec. III. a. an under-garment, perhaps breeches. Kethib Dan. 3:21. פֹּהֶשׁ, idem.

פֹּהֶר (פֹּהֶר Gen. 3:24, Jer. T.) c. g. fruit, irreg. Plur. פֹּהֶרִין, פֹּהֶרִה, with suff. פֹּהֶרִי Prov. 8:19.

פֹּהֶל to divide.

פֹּהֶל m. Dec. III. a. half.

פֹּהֶלָּה f. Dec. VII. a. division or class of the priests.

פֹּהֶלָּה m. Dec. I. b. linen; a piece of linen.

פֹּהֶל to serve; to worship; to cultivate (the ground); to observe or

keep (a law.) Compare in Latin *colo*, which has all these significations.

פָּלְתֵךְ m. Dec. I. b. *service, worship* of God.

פְּלִשְׁתִּי m. Dec. VI. a *Philistine*.

פָּנוּק and פָּנוֹק Pa. פָּנֵק to *afford delight*. Ithpa. to *enjoy*; to *feast upon*.

פֶּס m. Dec. IV. a. and b. a *part*; in relation to the hand, *the palm*.

פֶּסֶנְיָה and פֶּסֶנְיָה m. Dec. I. a. ψαλτήρ, *the psaltery*, a stringed instrument. Hengstenberg considers it a kettle-shaped instrument; see his *Authenticity of Daniel*, article *Greek words*.

פָּצַח and Pa. פָּצֵחַ to *deliver*; to *make free*.

פָּקַד Pa. to *command*.

פָּקוּד m. Dec. I. a. *statute, commandment*.

פָּרָז m. Dec. II. (Gr. § 32, note 3.) *iron*.

פָּרַח to *flourish*; to *blossom*.

פָּרַט to *divide*.

פָּרַס pr. n. *Persia*; *the Persians*.

פָּרַס m. Dec. VI. emph. פָּרְסָא Ke-thib. Dan. 6: 29, *a Persian*.

פָּרַע to *render* (good or evil to any one); to *reward*. Ithpe. *idem*; to *take vengeance*.

פָּרַק to *redeem, liberate*; hence Dan. 4: 24, to *expiate*, or perhaps rather to *dismiss*.

פָּרַשׁ to *divide*; to *distinguish*. Pa. Part. pass. מְפָרֵשׁ Ez. 4: 18, *distinctly*.

פָּרִשְׁתָּן m. Dec. III. a. *copy*.

פָּשַׁט to *extend, reach out*.

פָּשַׁר to *interpret, explain*. Pa. *idem*.

פָּשַׁר m. Dec. III. b. *interpretation, explanation*.

פָּחָג m. Dec. I. b. *delicacies, rich food*.

פָּחָז m. Dec. I. a. *word; edict; letter; thing, matter*, like the Heb. פָּחַר.

פָּתַח to *enlarge, extend*.

פָּתַח to *open*. Ithpeel and Ithpaal, pass.

פָּתִי m. Dec. I. a. *breadth, width*.

צ

צָבָא to *be willing*; to *acquiesce*.

צָבָאוֹת (Hebrew) *armies*, retained in Chaldee after צָבָא and צָבָא.

צָבָה f. Dec. VIII. c. *desire*; *affair*.

צָבַע to *wet, moisten*. Ithpa. צָבַע pass.

צָד m. Dec. IV. b. *side*.—צָדָה on the *part of*.—צָדָה *against*.

צָדָה only Dan. 3: 14. הֲצָדָה *is it your purpose?* or *was it your design?*

צָדִיק adj. or sub. masc. Dec. I. a. *righteous*; *a righteous man*.

צָדִיקָה f. Dec. VII. a. *justice, righteousness*; *alms-giving*.

צָנָא m. Dec. II. a. (א in otio,) *the neck*.

צָנָה, צָנָה Pa. to *pray, supplicate, invoke*.

צָלַח to *prosper*. Aph. הֲצָלַח to *make prosperous, promote* (a person); to *execute prosperously*; also intrans. to *prosper, be successful*; to *be promoted*.

צָלַם and צָלָם m. Dec. III. a. *an image, idol*; *form, appearance*.

צָמַח to *sprout, germinate*. Aph. to *cause to sprout, to bring forth*.

צָעַר m. Dec. III. a. *grief*.

צָעִיר m. Dec. I. a. *a he-goat*.

צָפִיר c. g. Dec. II. a. *a bird; a sparrow*.

צָרִיק or צָרִיקָה adj. Dec. I. a. *needy*, construed with לָ, *in need of*.

ק

קָבַל and Pa. to *receive, accept*; like שָׁמַע, to *listen to, comply with*. Ithpa. pass.

קָבַל and קָבַל prep. *before*; *over against, opposite*; *because of*. With suff. קָבַלְהָ, קָבַלְהָ, etc.—לְקָבַל *idem*.—בְּלִקְבָּל *because of*; conj. *because*; *therefore*; *as*.

קָדִישׁ adj. Dec. I. a. *holy*; as a noun, *saint*; *holy being*, applied to angels.

קָדִים m. Dec. III. a. *that which is be-*

fore; former time, beginning; the east.—מִלְפָּנֶיךָ (מִן) *formerly; in front; toward the east, on the east side.*

קֶדֶם and קֶדֶם prep. *before*, in relation to place, *coram*; in relation to time, *ante*. It takes suffixes like plural nouns; e. g. קֶדְמִי, קֶדְמוֹהִי. —קֶדְמָה קֶדֶם יָר.—קֶדֶם מִן קֶדֶם. —i. q. מִן; sometimes i. q. קֶדֶם, simply.

קֶדְמָה f. Dec. VII. a. *origin, antiquity.* מִן קֶדְמָה prep. *before*.

קֶדְמוֹ f. Dec. VII. c. *antiquity; meeting, coming together, occursus.*

קֶדְמִי adj. Dec. VI. *first*.

קִדַּשׁ Pa. *to sanctify, consecrate, set apart*.

קִדְשׁ m, Dec. II. a. *holiness, sacredness.*

קִים Fut. יָקִים *to rise up, to stand*. Pa. קָם *to establish; to confirm by an oath; to swear; to sustain*. Aph. יָקַם and הָקִים, Fut. יָקִים and יִהְיֶה, Part. מַתְקִים, *to set up*, e. g. a statue, an image; *to appoint*, e. g. a governor. Hoph. הִקֵּם, or with the form of Aphel, הִקֵּם Dan. 7:4, *to stand*.

קִירְבָן m. Dec. I. b. *offering, oblation; sacrifice, victim.*

קָטַל *to kill*. Pa. *idem*, in reference to the destruction of many. So in Syriac. Ithpe. and Ithpa. pass.

קֶטֶר m. Dec. III. b. *knot; joint; difficult problem.*

קֶטֶר (i. q. Heb. קֶרֶץ) m. Dec. III. d. *summer.*

קָוָה m. Dec. I. a. *a covenant; an edict, decree.*

קָוָה adj. Dec. I. a. *established, firm.*

קָוָה m. pr. n. *Cain*.

קִיְהָרִים Kethib Dan. 3:5, 7, etc., i. q. Gr. *κύθαρ*, a harp. The pointing is that of קִיְהָרִים, q. v.

קָל m. Dec. I. a. *voice*. Pl. קָלִין *thunders; קָלִין voices.*

קָלִיל adj. Dec. I. a. *light; quick*, adv. *a little*.

קָמִיר and קָמִיר m. Dec. I. a. *a girdle, a belt*.

קָנָה m. Dec. IV. b. *a nest, a hive*.

קָנָה *to buy, purchase*.

קָנָה m. Dec. I. b. *acquisition; possession, substance*.

קָנָה *to be angry, to be in a rage*.

קָנָה m. Dec. III. *anger, wrath*.

קָצַץ *to cut off, amputate; to kill*. Ithpe. pass.

קָצָה f. Dec. I. b. *a part; an end*.

קָרָא *to call; to read*.

קָרַב, קָרַב and Pa. קָרַב *to approach; to touch*, construed with בָּ, לָּ, etc. *to bring, to offer*. Ithpe. *to cleave to*. Aph. *to bring near; to offer*.

קָרַב m. Dec. I. a. *war, contest*.

קָרַי a city, irreg. Emph. קָרַיָא, קָרַיָא, קָרַיָא and קָרַיָא; plur. קָרַיָין and קָרַיָין, emph. קָרַיָא.

קָרֶן and קָרֶן f. Dec. III. a. *a horn*. Plur. קָרַנִין, קָרַנִין and, with Dual form, קָרַנִין.

קָרֶץ m. Dec. III. a. *a piece, fragment*.

קָשׁוּט m. irreg. emph. קָשׁוּטָא *truth*. —בְּקָשׁוּטָא *indeed; interrog. indeed?*—מִן קָשׁוּט *truly, certainly*.

קָשֶׁת emph. קָשֶׁתָא Dec. III. a. *a bow; the rain-bow*.

קָהָרִים (Keri for קִיְהָרִים, Dan. 3:5, etc. The analogy of the Greek *κύθαρ* would lead us to point the latter קִיְהָרִים. The Targums have קָהָרִים which appears to be the less ancient form.) m. Dec. I. a. *a harp*.

ר

רָאשׁ and רִישׁ m. Dec. I. a. *head; sum amount*. Plur. רִישִׁין, רָאשִׁין, and once רָאשִׁין Ez. 5:10, *chiefs, principal men*.

רַב m. Dec. IV. a. plur. רַבָּרְבִין Dec. II. a. *a prince; as an adj. great*;

plur. *proud, arrogant* (speeches, or actions.)
 רָבָה to be great or numerous. Pa. רָבַי and Aph. אָרָבַי to exalt, set in an eminent station; to increase; to bring forth abundantly. Ithpe. and Ithpa. to be exalted, to be elevated.
 רָבַי f. Dec. VIII. c. greatness.
 רָבַי and רְבֹאֵא num. adj. ten thousand, a myriad. Plur. רָבָן and רָבָן.
 רָבִי m. Dec. I. a. lord, master.
 רְבִיעִי num. adj. Dec. VI. fem. רְבִיעִיָּה fourth.
 רָבָן m. Dec. I. a. a nobleman, prince.
 רָגַג to desire, long for. Pa. idem.
 רָגַז to be moved, excited; to be angry. Aph. to excite to anger.
 רָגַז m. Dec. III. b. anger.
 רָגַל and רָגַל c. g. Dec. III. a. a foot. Dual and plural רָגְלִין.
 רָגַשׁ to be tumultuous. Ithpe. and Ithpa. idem; to rage; to roar. Aph. to rage; to collect together in a rage or with tumult.
 רָוִי m. Dec. I. a. aspect, appearance.
 רֹאֵז m. Dec. III. e. anger.
 רוּחַ c. g. Dec. I. a. wind; spirit.
 רוּם to be high; to be exalted. Palp. רוּמִים to exalt, praise. Aph. to lift up. Ithpal. to lift up one's self.
 רוּם m. Dec. I. a. height.
 רוּז m. Dec. I. a. a secret.
 רָחִיק adj. Dec. I. a. distant, remote.
 רָחַם and Paël רָחַם, to pity, compassionate; to love.
 רַחֲמֵי f. Dec. VIII. c. love; affection, friendship.
 רַחֲמִין (found only in the plural) m. Dec. III. a. mercy, compassion.
 רָחַץ to trust in. Ithpe. construed with עָל, idem.
 רָשִׁיט adj. Dec. I. a. sent away; deserted.
 רִיחַ m. Dec. I. a. scent, smell.
 רִישׁ, see ראשׁ.
 רִם adj. Dec. I. a. high.
 רָמַא and רָמָה to throw, cast; to set,

place; to impose (a tax). Ithpe. to be cast.
 רָמַז to wink significantly; to beckon.
 רָמִי adj. Dec. V. b. and Dec. VI. deceitful.
 רָנַן and Pa. to sing for joy; to speak joyfully.
 רָנַי f. Dec. VIII. c. and
 רָנִיָּה f. Dec. VIII. a. pleasure, will; benevolence; delight.
 רָעִיָּה m. Dec. I. a. a thought.
 רָעַן adj. only Dan. 4:1, [4:4] flour-ishing.
 רָעַע and Pa. רָעַע to break in pieces.
 רָפַס to trample upon, tread in pieces.
 רָשׁוּ f. Dec. VIII. c. permission; liberty; power.
 רָשִׁיעַ adj. Dec. I. a. wicked.
 רָשַׁם to note, write down; to write.
 רָשַׁע m. Dec. III. b. and רָשָׁע f. Dec. VII. c. wickedness.
 רָחִיטָא f. Dec. VII. a. verbal from רָחַט, trembling.

ש

שָׁב m. Dec. I. a. an elder, a man of grey hairs.
 שָׁבָא, i. q. סָבָא, q. v.
 שָׁנָא, i. q. סָנָא, to be or become great.
 שָׁנִיָּה adj. Dec. I. a. great; much, many; adv. very, exceedingly.
 שָׁם to set, place; to appoint; to issue (a decree); שָׁם מַצֵּים to show respect; שָׁם שֵׁם to give a name, to name.
 שָׁטַר m. Dec. III. b. i. q. סָטַר, side. Only Dan. 7:5, Keri.
 שָׁבַל Aph. אֶשְׁבַּל to understand; to be wise. Ithpa. const. with בָּ, to consider.
 שָׁבַלָּה f. Dec. VII. c. intelligence, understanding.
 שָׂנָא i. q. סָנָא to hate. (In Chaldee it is generally written with ס.) Part. שָׂנֵא an enemy.
 שָׂעַר m. Dec. III. a. hair.
 שָׁפָה f. Dec. VIII. a. (Pl. סָפָן Dec. VIII. c.) a lip.

שָׁמַע *to hear; to obey.* Ithpe. *to be heard; to show one's self obedient, to be obedient or submissive.*

שָׁמַרִין i. q. Heb. שָׁמֹרִין, *Samaria.*

שָׁמֶשׁ c. g. Dec. III. b. *the sun.*

שָׁמַשׁ *to serve; to minister, as a priest, etc.*

שָׁמְשׁוֹן m. pr. n. *Samson.*

שֵׁן c. g. Dec. IV. b. *a tooth.* The dual form שְׁנַיִן is used for the plural. So in Hebrew שְׁנַיִם.

שָׁנָא Fut. Tseri, *to be changed, altered; to be different.* Pa. *to change; to violate, transgress; pass. Part. diverse, different.* Ithpa. *to change; intrans. to be altered.* Aph. i. q. Paël.

I. שָׁנָא f. Dec. VIII. a. *sleep.*

II. שָׁנָא and שְׁנָה f. irreg. const. שְׁנָה; emph. שְׁנָה; plur. שְׁנִינִי; *a year; collectively in the singular, years.*

שְׁנִינִי adj. Dec. I. a. fem. שְׁנִינָא Dec. VII. a. *sharp.*

שֵׁן m. Dec. I. b. *edge; point.*

שְׁעָתָא f. irreg. emph. שְׁעָתָא and שְׁעָתָא; plur. שְׁעִין; *an hour; a moment, any short period of time.*

שְׁעָה Ithpa. אֶשְׁעֶה *to narrate, tell; to enumerate; to speak.*

שֵׁפֶט m. Dec. II. a. *a judge.*

שְׁפִיד or שְׁפִידָא f. Dec. VII. c. *bruising, trampling under foot; perhaps Gen. 3:15, Pseudo-Jon. and Jer. Targ. safety, deliverance; or remedy.*

שָׁפַל Aph. *to bring down, humble; to oppress, subdue.*

שָׁפַל adj. Dec. III. *low.*

שָׁפֵר *to be fair; to be agreeable.*

שָׁק adj. Dec. I. a. *leg.*

שְׁפָרְפָר m. Dec. I. a. *dawn of the morning.*

I. שָׁרָא, שָׁרָא and שָׁרָה, *to dwell; to stop, rest.* Aph. *to cause to dwell or remain.*

II. שָׁרָא and שָׁרָה *to loosen; Part. שָׁרִין loose, at liberty; to solve, ex-*

plain. Pa. *idem; also to begin.* Ithpa. *to be loosed, spoken of the joints, to become powerless.*

שָׁרֵשׁ m. Dec. III. e. *a root.*

שָׁרְשָׁה f. Dec. VII. c. and

שָׁרְשִׁי f. Dec. VII. b. *eradication; met. banishment.*

שֵׁשׁ and שֵׁשׁ num. adj. Dec. IV. b. *six.*

Pl. שְׁתִּין *sixty.*

שָׁתָא and שָׁתָה *to drink.* Construed with בָּ denoting the vessel out of which any one drinks.

שָׁתַם *to found, establish, confirm.* Aphel *idem.*

שָׁתָק *to be silent, keep silence.*

ת

תַּאֲוָבָא, defectively written; see תַּאֲוָבָא.

תַּאֲרִינִי f. Dec. VII. a. (Pl. תַּאֲרִינִין c. g. Dec. I.) *a fig-tree; a fig.*

תַּבֵּיר part. adj. Dec. I. a. *fragile, weak. easy to be broken.*

תַּבֵּר *to break, to break in pieces.* Pa. *idem.* Ithpe. and Ithpa. pass.

תַּגֵּר m. Dec. III. b. and

תַּגֵּרָא f. Dec. VII. a. *contention, strife.*

תַּרְיָא fem. Dec. VII. a. *revolving in a circle; hence, continuance.— בתְּרִירָא constantly, continually.*

תַּוּב *to return; to turn away, to avert.* Aph. *to return (act.), to restore.*

תַּוְהָ *to be astonished; to be terrified, to tremble for fear.*

תַּוְלָדָא f. Dec. VIII. a. *a generation; a nation, tribe.*

תַּוּסְקָפָא f. emph. תַּוּסְקָפָא, *cause, occasion.*

תַּוּקָה m. Dec. II. a. *strength, might.*

תַּוּר, i. q. Heb. תּוֹר, m. Dec. I. a. *an ox.*

תַּוּשְׁבָּחָא f. Dec. VIII. a. *praise; a song of praise; any song.*

תַּחְחוּ prep. *under.* It takes the suffixes of plural nouns.

תַּחַח *idem.*

היאִנְבֵּא f. Dec. VII. a. *desire, appetite.*

הָכֵן Aph. אֶחָדֵן *to prepare.*

הָלַג m. Dec. III. a. i. q. Heb. שָׁלַג, *snow.*

הָלִיל adj. Dec. I. a. *elevated; fortified.*

הָלַח f. (masc. הָלַחַה, const. m. הָלַחַח, f. הָלַחִי), num. adj. *three.* Plur. הָלַחִין, *thirty.*

הָלִיתִי adj. Dec. VI. *third.* Once written הָלַחִי Dan. 5:7.

הָם (i. q. Heb. שָׁם), הָמָּה, and הָמָן adv. *there; thither.* מָהֵם, מִמָּהֵם *thence.*

הָמָה m. Dec. III. b. *a wonder, a miracle.*

הָמִירָה f. Dec. VII. c. *perfection; integrity.*

הָמִנָּה or הָמִנָּה f. pr. n. of a city of the Philistines, *Timnath.*

הָנָא plur. הָנִין i. q. הָאִנָּא, etc. q. v.

הָנִין num. adj. Dec. I. b. *second.*

הָנִינָה adv. *a second time, again.*

הָפְחָרָא m. pl. Dan. 3:2, 3, prob. *judges or lawyers, jurisconsulti.*

(Ar. ^{عَفِي} *أَفِي* *to give counsel, to pass sentence; hence mufti.*)

הָקִיף m. Dec. I. a. *strength; vehemence.*

הָקִין adj. Dec. I. a. *right; fit, convenient; firm.*

הָקִירָה adj. Dec. I. a. *strong, mighty.*

הָקַל (i. q. Heb. שָׁקַל) *to weigh.* Pass. Praet. *to be weighed.*

הָקֵן Pa. *to adapt, arrange; to prepare; to establish.* Aph. idem. Hoph. *to be reestablished, restored.*

הָקֵן adj. Dec. II. a. i. q. הָקִין..

הָקָה *to grow, as a tree; to become strong, powerful.* Pa. *to confirm, establish.*

הָקָה and הָקָה m. Dec. I. a. *power, authority.*

הָרָגָם *to explain, interpret.* Part. pass. מְהָרָגָם *interpreted.*

הָרִין num. adj. *two; both.* See Gram. Par. XI. and § 42. 1. a. note.

הָרִי-עָסָר num. adj. *twelve.*

הָרָף and Pa. הָרַף *to expel, drive out.*

הָרַע and Pa. הָרַע *to break asunder; to destroy.*

הָרַע m. Dec. III. a. and b. *door; — הָרַע מֶלֶכָא the king's palace.*

הָרַע m. Dec. I. a. *porter, watchman at a gate.*

APPENDIX.

A. THE RABBINIC DIALECT.

§ 1. This dialect is so called from the principal writers who have employed it, viz. the Jewish Rabbins. Their most important writings have generally had respect, either to the Hebrew language, the Scriptures of the Old Testament, or to the traditions which constitute the *Oral Law*, and which the Jews regard as of equal authority with the Scriptures. These writings have been composed in various ages, chiefly since the eleventh century of the Christian era. Among the most valuable of them are the commentaries of Solomon Jarchi, Aben Ezra and David Kimchi, which are published, with others, in the Hebrew Rabbinic Bibles of Bomberg and Buxtorf. That of Solomon Jarchi is extant also in a Latin translation published by J. F. Breithaupt, (Gotha 1713, 3 vols. small 4to.)

For a general account of Rabbinic writers, see Bartolocci's *Bibliotheca Rabbinica*, Wolf's *Bibliotheca Hebraea*, Vols. I. and III., and the "*Vitae Celebrium Rabbiorum*" in Reland's *Analecta Rabbinica*.

§ 2. The Rabbinic resembles the ancient Hebrew more nearly than it does the Chaldee, although Chaldee forms are by no means rare. The following are the principal points, in respect to which it varies from both Hebrew and Chaldee.

1. *Form of the letters.* These may be characterized as a sort of *Hebrew running hand*. They are the following :

<i>Rabbinic.</i>	<i>Hebrew.</i>	<i>Rabbinic.</i>	<i>Hebrew.</i>
פ	א	ל	ל
נ	ב	ס	מ
ג	ג	ן	נ
ד	ד	ס	ס
ה	ה	ע	ע
ו	ו	פ	פ
ז	ז	צ	צ
ק	ח	ק	ק
ט	ט	כ	כ
,	י	ש	ש
כ	כ	ת	ת

2. *Vowels.* The Rabbinic is entirely destitute of vowel-marks, with the exception of a few books which have been pointed for the convenience of learners. (Cellarius Inst. Rab. I. 1.) What vowels are to be supplied in reading, must be determined by a knowledge of forms, and by the sense in each particular case. Where however ambiguity would otherwise exist, the letters פ, ו and י are frequently inserted; פ in such cases indicating the *a* sound (Qamets or Pattalîh), ו the *o* or *u* sound (Hholem, Shureq, Qibbuts or Qamets Hhatuph), and י the *e* or *i* sound (Tseri, Seghol or Hhireq.)

3. The *construct state* of nouns often appears instead of the absolute.

4. The prefixes ח (Chaldee) and ע (Hebrew, for עזר) are employed almost indiscriminately.

5. The conjugation *Piel* is distinguished, by the insertion of Yodh between the first and second radicals; e. g. לִיכַר (= לִיכַר); *Hophal*, by the insertion of Vav after the preformative He; e. g. כִּוְּחַר (= כִּוְּחַר or כִּוְּחַר). Compare No. 2. above.

6. From Niphal and Hithpacl a new conjugation is formed in Rabbinic, called *Nithpacl*, sometimes *reflexive*, but generally *passive* in signification. It is distinguished, in the *Praeter*, by the formative prefix כַּת; elsewhere, it does not differ *in form* from Hithpacl.

7. Many *words* occur in Rabbinic, which are not found in Hebrew or Chaldee. They are, for the most part, theological or philosophical terms, and are not unfrequently borrowed from foreign languages, especially the Greek; e. g. קִיּוּן, i. q. σκημαῖον.

8. *Abbreviations* abound. These are fully explained by Buxtorf in his treatise, *De Abbreviaturis Hebraicis*. Compare also Wolf's *Bibliotheca Hebraea* Vol. IV. p. 251.

For the means of obtaining a complete acquaintance with the Rabbinic, the reader is referred to

Reland's *Analecta Rabbinica*, particularly the first two works in that collection, viz. Genebrard's *Isagoge Rabbinica* and Cellarius' *Institutio Rabbinismi*.

Danzius' *Rabbinismus Enucleatus*.

Opatius' *Chaldaismus*.

Otho's *Institutiones Linguarum Orientalium*.

Tychsen's *Elementa Dialecti Rabbinicae*.

Buxtorf's *Lexicon Chaldaico-Talmudico-Rabbinicum*.

§ 3. The commentary of R. David Kimchi on Joel 3: 1. 2. (Eng. Ver.

2: 28, 29), may serve as a specimen of this dialect. The words of the prophet are

וְהָיָה אַחֲרֵי־כֵן אֲשַׁפֹּיךָ אַחֲרֵיהֶי עַל־כָּל־בָּשָׂר וְנִבְּאוּ בְּנִיכֶם וּבְנִתֵיכֶם וְהָיָה
תְּלִמּוֹת בְּהִלְמוֹן בְּחִירֵיכֶם תִּזְנֹת וְרָאוּ : וְגַם עַל־הַעֲבָדִים וְעַל־הַשְּׂפָחוֹת בְּנֵי־מִים
תִּחְמָה אֲשַׁפֹּיךָ אַחֲרֵיהֶי :

COMMENTARY.

וְהָיָה אַחֲרֵי כֵן . כמו והיה באחרית הימים [ישעיה ז'] . ואמר אחרי כן לפי שזמר
וידעתם כי בקרב ישראל אני . אמר עתה תדעו ולא ידיעה שלמה כי עוד תשובו ותקטעו
לשני אצל אחרי זאת ידיעה יבא זמן שתדעו אותי ידיעה שלמה ולא תקטעו עוד והוא
לימות המשיח שזמר כי מלאה הארץ דעה את יהוה [ישעיה יא] : אשפוך רוחי על כל
בשר . פירוש בישאל כמו שזמר במקום אחר כל בשר ואינו לכל בעלי חיים אלא האדם
לבדו . ואומר ויבכך כל בשר [תלים קמ"ה] . יבא כל בשר [ישעיה כו] . כן פרט הנה
כל בשר על ישראל הראויים להיות רוח הקודש עליהם . ואמר כל ר"ל הגדולים והקטנים .
כמו שזמר כי כולם ידעו אותי למקטעם ועד גדולם [ירמי ל"א] . ורוחי היא רוח דעה
והשכל כמו שזמר [ישעיה י"א] ונחה עליו רוח ה' ואת כ"פ רוח חכמה ובינה רוח עז
וגבורה רוח דעת ויראת יהוה . ומשני שידכך שכלם יגבר במקצתם כח הדבור עד שיתבא
כי לא אחר כי כולם יתבא אלא ונבאו בביכס ובנתיכס . ובשכיכות הרוח אחר על כל בשר
אצל בנבואה לא אחר כל אלא ונבאו בביכס ובנתיכס . ואמר וקניכס בקוריכס לא כולם
והוא על דרך שבת הקסם הגדול הרב רבי משה בן מיימון ו"ל כי לא תבא לאדם הנבואה
ואפי' עם תלמודות אלא אם כך קדם לו טעם בעת היצירה . והבנים והבנות יתבא
בנערותם כמו שמואל הנביא והנבואה תהיה להם במראה הקלוס כמו שזמר תלומות חיוניות
וכן היתה נבואת רוב הנביאים . כמו שזמר [במדבר י"ב] אם יהיה נביאכם ה' במראה אליו
אתודע בקלוס אדבר בו . וכן יהיו בהם מעלות זה למעלה מזה כמו שהיו בנביאים שעברו עד
שאלו יהיה בהם כמשה רבינו ע"ה והנה ובר ג' מעלות אשר בשנות האדם ימי הנערות
וימי הנחירות וימי הזקנות : וגם על העבדים . כמו שזמר [ישע' ס"א] ועמדו ורים ורעו
לאכסם ובני נבר אכריכס וכורמיכס וגם אותם לפי שיעמדו בארץ ישראל ויעבדו את ישראל
תהיה להם רוח דעה והשכל . ועניין שכיכות הרוח ר"ל שתהיה בהם רוח לרוב כענין
השכיכה . כן אחר ושכתי על בית דוד ועל יושב ירושלם רוח קן ותקנכים .

Translation of the Commentary.

וְהָיָה אַחֲרֵי־כֵן , as if he had said בְּאַחֲרִית הַיָּמִים (Isa. 2: 2.) And it shall come to pass *in the last days*. He employs the expression אַחֲרֵי־כֵן, *after this*, because he had said, "And ye shall know that I am in the midst of Israel." His meaning was,² Ye shall know *now*, but not with a perfect knowledge; for, as yet, ye continue to sin³ before me. But *after this knowledge*, the time will come when ye shall know me with a perfect knowledge, and shall no longer sin, viz. in the days of the Messiah, when it is written⁴ that the earth shall be full of the knowledge of the Lord. (Isa. 11: 9.)

"I will pour out my Spirit upon all flesh." The meaning is, *upon Israel*; as it is written⁵ in other places, *all flesh*, when the expression does not relate to all beings that possess life, but to man alone. So it is written,⁶ "Let all flesh bless, etc." (Ps. 145:21,) and, "All flesh shall come, etc." (Isa. 66:23.) So, in a restricted sense, here, "all flesh" relates to Israelites fit to receive the Holy Spirit.

"All," that is,⁶ *great and small*; as it is written,⁶ "For they shall all know me, from the least of them, unto the greatest of them," (Jer. 31:34.)

"My Spirit," that is, the spirit of knowledge and wisdom; as it is written,⁶ (Isa. 11:2,) "The Spirit of the Lord⁷ shall rest upon him," and the prophet goes on to explain,⁸ "the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord."

After their understanding shall have been purified, the power of speech in some of them shall be increased until they shall prophesy. For he says, not, "They shall all prophesy," but, "Your sons and your daughters shall prophesy." In respect to the *effusion of the Spirit*, he says, "upon all flesh;" but in regard to *prophecy*, he says, not *all*, but, "And *your sons and your daughters* shall prophesy." So he says, "your old men and your young men," not *all* of them. And this accords with the manner in which that wise and great man, R. Moses Ben-Maimon, of blessed memory,⁹ wrote. "The gift of prophecy (he says) is not conferred upon a man, even¹⁰ with instruction, unless nature prepared it for him at the time of his birth."

The sons and the daughters shall prophesy in their youth, like Samuel the prophet. And the prophetic revelations shall be given to them in seeing dreams; as he says, "dreams, visions." And such was the prophesying of most of the prophets; as it is written,⁶ (Num. 12:6,) "If there be a prophet among you, I, the Lord, will make myself known to him in a vision, and will speak unto him in a dream." So also there shall be degrees among them, one more exalted than another, as there were among the prophets who have passed; until perhaps there will be among them one equal to Moses our master, (peace be upon him.)¹¹ And observe, he mentions three degrees which [correspond] to the ages of man, childhood, youth, and old age.

"Also upon the servants;" as it is written,⁶ (Isa. 61:5,) "And strangers shall stand and feed your flocks, and the sons of the alien shall be your ploughmen and your vine-dressers." And even upon them, because they dwell in the land of Israel and serve Israel, shall be the spirit of knowledge and understanding.

The expression *pouring out* of the Spirit, is equivalent to saying, "The Spirit shall be upon them *abundantly*," [so as to be] like a literal pouring out. Thus it is written,⁵ (Zech. 12: 10), "And I will *pour* upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications."

NOTES.

¹ Verse 27. ² Lit. *he said*. אָמַר is used with very great latitude. See below, note 4. ³ Lit. *ye return and sin*. ⁴ שְׁנֵאֲמַר, lit. concerning which it is said. ע is instead of אָמַר. ⁵ Compare the preceding note. ⁶ רַ"י, an abbreviation for רוּחַ לְיוֹמָר, that is to say. ⁷ ה', abbreviation of הַשֵּׁם, the name, i. e. Jehovah. ⁸ Abbreviations. Fully written they would read וְאָמַר כֵּן פִּירַשׁ. כֵּן is a Rabbinic particle, equivalent to the Hebrew כֵּן. פִּירַשׁ is Piel (= פָּרַשׁ), comp. § 2. 5. ⁹ וְזוֹ, abbreviation of וְזוֹכְרוֹ לְנִרְכָּה. ¹⁰ וְאִפְי, abbreviation for וְאִפְיִלּוּ, which is contracted of the two particles אִפְי, אִלּוּ, even if. ¹¹ ע"ה, i. e. עַל־הַשֵּׁם. So the Mohammedans say whenever they repeat the name of their prophet.

To the above outline, which was prepared for the first edition of this work, it gives me pleasure to add here that the student may obtain a good idea of the Rabbinical writers and their works from a volume by the Rev. Prof. Samuel H. Turner, D. D., entitled "Biographical Notices of some of the most distinguished Jewish Rabbies, and Translations of portions of their Commentaries, &c." New York, 1847; 12mo, pp. 245.

B. THE SAMARITAN DIALECT.

§ 1. The Samaritan, like the Rabbinic, holds a place between Hebrew and Chaldee. See above, Intr. 2. note 2. A brief view of it will therefore be appropriate in this Appendix.

§ 2. Its characters are those which, among all the oriental alphabets, most nearly resemble the letters found on ancient Hebrew coins; and hence we may infer were essentially the same with the Hebrew letters before the Babylonish captivity. See above, Gram. § 1. They are as follows:

Ⲁ	ⲁ	Ⲃ	ⲃ	Ⲅ	ⲅ
Ⲇ	ⲇ	Ⲉ	ⲉ	Ⲋ	ⲋ
Ⲍ	ⲍ	Ⲏ	ⲏ	Ⲑ	ⲑ
Ⲓ	ⲓ	Ⲕ	ⲕ	Ⲍ	ⲍ
Ⲏ	ⲏ	Ⲑ	ⲑ	Ⲓ	ⲓ
Ⲕ	ⲕ	(*) Ⲍ	ⲍ	Ⲏ	ⲏ
Ⲑ	ⲑ	Ⲓ	ⲓ	Ⲕ	ⲕ
Ⲍ	ⲍ	Ⲏ	ⲏ	Ⲑ	ⲑ

The Samaritan has no peculiar forms for *final* letters, nor does it exhibit any vowel points.

§ 3. The following are the principal grammatical peculiarities of this dialect.

1. Nouns have, as in Chaldee and Syriac, an Emphatic State, but employ Ⲏ instead of Ⲁ in forming its termination.

2. Masculine nouns usually form the plural, as in Hebrew, by the termination Ⲏⲓ, although plurals ending in Ⲏⲓ are also found. Femines form their plurals, like the Chaldee, in *an*, but written ⲎⲀ with Ⲁ as a *mater lectionis*.

3. The personal pronouns, both separate and suffixed, nearly all agree with the Hebrew; the demonstrative and relative with the Chaldee.

4. The conjugations of verbs are the same as in Chaldee, and the inflection almost the same throughout.

5. Vav conversive is not found.

6. Their punctuation is peculiar. A single dot (•) is placed after

* This form of the letter *Nun*, which appears in some alphabets, seems to have been invented by the type-founders to get rid of the close resemblance between *Nun* and *Pe*. It is not sustained by MSS. or old editions. See Walton, Castell, Cellarius, &c. *passim*. The forms of *Pe* and *Nun* are confounded in the Samaritan alphabets given in several of our Hebrew grammars.

every word; two dots placed horizontally (**) are sometimes employed for a colon; and two placed perpendicularly (:) or three (⋮) with or without additional lines, (—⋮) or (==⋮) or (—<⋮) for a period.

§ 4. The first five verses of Genesis, taken from the Samaritan version of the Pentateuch, may serve as a specimen of this dialect. As it is without points I will place the pronunciation in Chaldee letters at the right.

Samaritan Text.	Pronunciation.
• 𐤀𐤌𐤕𐤕 • 𐤓𐤀𐤕𐤕𐤕𐤕𐤕 (1)	בְּקִמְאִיתָה טִלְמִס
• 𐤓𐤀𐤕𐤕𐤕𐤕 • 𐤀𐤌 • 𐤓𐤀𐤕𐤕𐤕	אֱלֹהָה יֵת שׁוּמִיָּה
• 𐤓𐤀𐤕𐤕𐤕𐤕 (2) : 𐤓𐤀𐤕𐤕𐤕𐤕 • 𐤀𐤌𐤕	וַיֵּת אֶרֶץ: וְאֶרֶץ
• 𐤀𐤌𐤕𐤕𐤕𐤕 • 𐤓𐤀𐤕𐤕𐤕𐤕 • 𐤀𐤌𐤕	הָאָרֶץ שְׂאמָה וְרִיקָנִי
• 𐤀𐤌𐤕 • 𐤕𐤕 • 𐤓𐤀𐤕𐤕𐤕𐤕	וְחֶשֶׁבָה עַל אִפִּי
• 𐤓𐤀𐤕𐤕𐤕𐤕 • 𐤓𐤀𐤕𐤕𐤕𐤕 • 𐤓𐤀𐤕𐤕𐤕𐤕	תְּהוֹמָה וְרִיחַ אֱלֹהָה
• 𐤀𐤌𐤕 • 𐤕𐤕 • 𐤓𐤀𐤕𐤕𐤕𐤕	מִנְשָׁבָה עַל אִפִּי
• 𐤓𐤀𐤕𐤕𐤕𐤕 • 𐤓𐤀𐤕𐤕𐤕𐤕 (3) : 𐤓𐤀𐤕𐤕	מִיָּה: וְאָמַר אֱלֹהָה
: 𐤓𐤀𐤕𐤕 • 𐤓𐤀𐤕𐤕 • 𐤓𐤀𐤕𐤕 • 𐤓𐤀𐤕𐤕	הָיָה נֶחֱר וְהָיָה נֶחֱר:
• 𐤀𐤌 • 𐤓𐤀𐤕𐤕𐤕𐤕 • 𐤓𐤀𐤕𐤕𐤕 (4)	וַיְהִי אֱלֹהָה יֵת
• 𐤓𐤀𐤕𐤕𐤕𐤕 • 𐤕𐤕 • 𐤓𐤀𐤕𐤕𐤕	נֶחֱרָה תִּלְאֶטֶב וְאֶפְרִשׁ
• 𐤓𐤀𐤕𐤕𐤕 • 𐤕𐤕 • 𐤓𐤀𐤕𐤕𐤕	אֱלֹהָה בֵּין נֶחֱרָה
• 𐤕𐤕 (5) : 𐤓𐤀𐤕𐤕𐤕 • 𐤕𐤕	וּבֵין חֶשֶׁבָה: וְזַעַק
• 𐤓𐤀𐤕𐤕𐤕 • 𐤓𐤀𐤕𐤕𐤕 • 𐤓𐤀𐤕𐤕𐤕	אֱלֹהָה לְנֶחֱרָה אִימָם
• 𐤓𐤀𐤕𐤕𐤕 • 𐤕𐤕 • 𐤓𐤀𐤕𐤕𐤕	וְלֶחֶשֶׁבָה זַעַק לִילָנָה
• 𐤓𐤀𐤕𐤕 • 𐤓𐤀𐤕𐤕 • 𐤓𐤀𐤕𐤕	וְהָיָה רִמֶּשׁ וְהָיָה צֶמֶר
: 𐤓𐤀𐤕𐤕 • 𐤓𐤀𐤕𐤕	יֹמָה תָּרָה:

NOTE. The first word is קִמְאִיתָה contracted from קִמְאִיתָה *beginning*. The second is a quadriliteral טִלְמִס *he created*, not found in the cognate dialects. The rest of these five verses may be said to be almost entirely Chaldee.

§ 5. For full information respecting the Samaritan dialect and version of the Pentateuch, consult

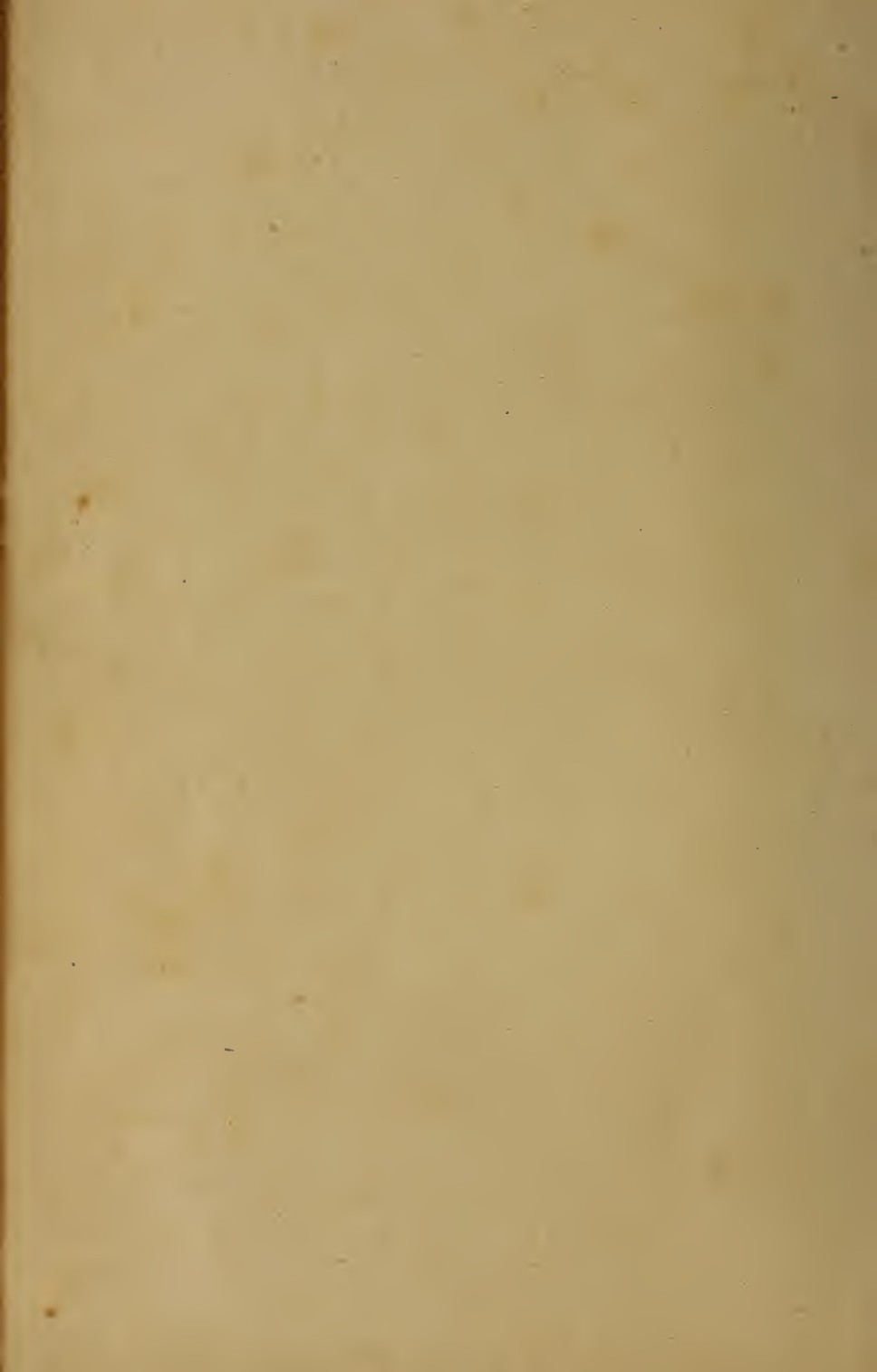
Io. Morinus, *Opuscula Hebreo-Samaritana*.

Walton, *Prolegomena to the Polyglott Bible*, ch. 11.

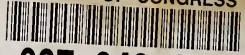
Castell, *Heptaglott Lexicon*, and *Grammar prefixed*.

Chr. Cellarius, *Horae Samaritanae*, and

Uhlemann, *Institutiones Linguae Samaritanae*.



LIBRARY OF CONGRESS



0 027 249 383 2